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The
**CHRISTIAN
CENTURY**
A Journal of Religion

What the War Did to My Mind

By Harold R. ("Private") Peat

Church Union in Canada

By Charles Clayton Morrison

A Moral Crisis in American Politics

America Offers an Outlawry Treaty

Editorials

Fifteen Cents a Copy—April 26, 1928—Four Dollars a Year

The CHRISTIAN CENTURY

April 26, 1928

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Contributors to This Issue

W. B. WALTMIER, minister Methodist church, Des Plaines, Ill.

HAROLD R. PEAT, former private, Canadian expeditionary forces; author, "The Inexcusable Lie." This is the fifth article in the series on "What the War Did to My Mind" which is appearing in The Christian Century during 1928. - The next article in the series, by Dr. Lynn Harold Hough, will appear in an early issue.

CHARLES CLAYTON MORRISON, editor The Christian Century. Dr. Morrison has just returned from a trip through Canada, and will write a series of articles, of which this is the first, recording his observations while there.

Looking North

This issue of The Christian Century has a decidedly Canadian cast. Not only does Dr. Morrison begin his eagerly awaited series of studies of the church situation in our northern neighbor's dominion, but there is the arresting article by Private Peat, of world war fame.

I must confess that these "What the War Did to My Mind" articles get under my skin. There are so many different kinds of minds shown here—and the war evidently did so much to them. I have been listening to speakers say for the last ten years that, with the armistice, we moved into a new world. A good deal of such talk I have discounted. It has seemed to me that just about the same sort of people are running the world after the war as ran the world before the war, and that they are appealing to just about the same sort of motives and are being supported or assailed by just about the same sort of groups as were operating before 1914.

But the reading of these articles makes me inclined to believe that there is something in this "new world" idea after all. At least, if these writers are at all representative of the well-known human race, there must be something in it. For it is as plain as sunlight that these men are not the same men they were fourteen years ago. Their minds, their souls, have experienced fundamental changes.

I am inclined to believe that this article by Private Peat illustrates this as nothing else has done. Here was a young Canadian, no different from thousands of others, member of a church and a Bible class—"Fisher's Fine Fellows"! Isn't that taken right out of one of the handbooks on "How to make the Sunday school gallop"?—and in every way a normal, decent, regular youngster in a normal, decent, regular western community. The war came along, and he went at the drop of the hat. He enlisted in the first battalion to leave his home town. Now, ten years away from it, he is still thinking of that first trench-raid, of the first man he killed, of his Sunday school teacher as he looked when doing his battle-duty.

Private Peat was one of the men who were lifted from obscurity to something like fame during the progress of the war. He found in the trenches a trick of speech, and a wise government picked him up to arouse morale behind the lines. Reading his article I could not help but wonder at the fate of some of the others who had a like notice thrust upon them. There was Donald Hankey, of course; one of the many who did not come back. There was Studdert-Kennedy, still fighting the good fight within the Church of England. There was Arthur Guy Empey.... Do you remember Empey? What a nine-hour wonder he was! What ever became of him? When the United States went into the war, Empey was rushed into a major's uniform. Then it was given out that he had been allowed to drop out of the picture, for reasons never made public. I heard of him once a while ago off on a red hunt. He seems to have gone down without leaving a trace.

It isn't so with Private Peat. He is probably more widely known now than he was ten years ago. Of course, the reason is that he has a cause in which he believes with his whole soul, and for which he speaks and writes with the same desperate sincerity you can feel in his article in this issue of The Christian Century. More power to him! And if, by any mischance, some of you have failed to read Peat's book, "The Inexcusable Lie," let me turn book recommender for a moment and advise you not to overlook it.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE CONGREGATIONAL and Christian denominations have advanced another step along the path which leads to organic unity. Representatives of the commissions of the two bodies have prepared a joint statement of a program which they recommend to the two

Congregational-Christian Churches Move toward Union

denominations and this statement has been approved by the two commissions and published with supporting editorials in the *Congregationalist* and the *Herald of Gospel Liberty*. The gist of the recommendations is: 1. That each denomination shall at the earliest possible date take action endorsing an organic union between the two. 2. That the union shall be conditioned upon the acceptance of Christianity as primarily a way of life, not upon uniformity in opinions or in the practice of ordinances, each individual church and group of churches remaining free to develop its own forms of expression, and congregational autonomy and individual liberty continuing undisturbed. 3. That the name of the united church for the present shall be "Congregational-Christian," but that each local church may continue to use its present name if it so desires. 4. That as soon as this proposal has been ratified by the official bodies, a joint committee shall be appointed to work out a detailed plan for the complete merging of the enterprises and organizations of the two denominations, which plan shall be submitted to a general convention of the two bodies for action. These recommendations are signed by Frank G. Coffin and Leon E. Smith for the Christian church and by Frank K. Sanders and Charles E. Burton for the Congregational church.

Nothing Less than Organic Unity Contemplated

FIRST of all, it will be noted, these recommendations contemplate not merely friendly relations, or more intimate acquaintance, or more effective cooperation between the two denominations concerned, but the complete merging of them into a single body. This, so far as it goes, means organic unity. Timid advocates of interdenominational amenities are accustomed to reassure the minds of those who are still more timid, or more denomination-conscious, by saying that of course they do not have in mind anything like organic unity, at least not at present. Well,

here is organic unity, and at present. The very first paragraph urges the immediate approval of the principle of organic unity between these two churches, and the succeeding paragraphs recommend the carrying of that principle into action at the earliest possible moment. Here is the contemplation of no far-off, divine event, but of an event no less divine because conceived as being within the scope of proximate attainment. And why not? No single congregation or individual in either group is asked to give up anything which is an article of faith or a means of grace. There may have to be some giving up of familiar phraseology on both sides and some loss of identity by specific institutions about which minor loyalties have gathered. That is the price of every consolidation. But there is no compromise of convictions, no surrender of principles, no diminution of individual or congregational liberty, no syncretism of diverse and contradictory elements for mere expediency. Many details are still to be worked out, and the union will have to grow into concrete actuality even after the proposed joint committee has done its work and the proposed joint convention has approved of the more detailed plans which it is to formulate. The preliminary steps have already been taken, and the national gatherings of the two denominations have already exchanged expressions of good will. Now they have squarely before them a proposal for thoroughgoing organic union. It can scarcely be doubted that they will carry it through.

Union Without Tarrying For Any

THE SPIRITUAL ANCESTORS of the Congregationalists made it their motto that they should attempt the reformation of the church "without tarrying for any." This was what made them congregationalists and differentiated them from those groups of equally earnest reformers who thought that nothing decisive should be done until it could be done by the whole church. Community churches are now applying that same principle to the question of union in hundreds of towns and cities. But in a larger sense it is now possible for denominations to seek union without tarrying for any. While Stockholm and Lausanne are considering the total problem of the divided church and the present relations among its separated fragments, there are pairs of denominations which find themselves in such

proximity that the maintenance of separation between them becomes both difficult and inexcusable. Such rapprochements have already taken place—not always with complete organic unity as the immediate aim—between the Congregationalists and the Universalists, and between the Universalists and the Unitarians. If one could apply the simple mathematical axiom that "things that are equal to the same thing are equal to each other," it would be possible to envisage in these negotiations and the one which is now recorded a ground for hope that four important denominations would soon find themselves drawing toward a common unity. Probably it is not quite so simple as that. Axioms of mathematics cannot be rigorously applied in the field of the religious life. But those who hope and pray for the unity of the people of God will take courage, none the less, from these various movements. And if they are wise, they will be patient as well as hopeful, and will let every definite action that is taken be rather the registering of a sentiment which has already become real than an attempt to hasten a unity that is not yet ripe. The fruit of unity should neither be plucked before it is ripe, nor allowed to rot on the tree when it is ripe. And meanwhile, the keyword is the recognition that Christianity is a way of life. Denominations which agree upon that can soon unite. Those which look upon it as a system of doctrines, or ordinances, or church government upon which there must be agreement, will have to wait a while.

There Is No Such Thing as "The Jewish Mind"

PROFESSOR IRWIN EDMAN, himself a Jew, believes that there are no essentially racial characteristics which distinguish the Jewish mind from any other mind. In an interview in the American Hebrew, he notes certain qualities which he has noticed in Jewish students oftener than in others but ascribes these to social influences rather than to racial inheritance. There is a greater rapidity of response to ideas, a "Spinozistic passion for ideas," a striving to extract the abstract ideas from the concrete world. There is a "higher mysticism which is a groping toward the infinities, a desire to perceive the planes beyond the realm of research." There is also a regrettable tendency to believe that every achievement of a Jew is due to his Jewish characteristics. "It seems to be a quality of the Jew to want to believe that the Jews are a superior people." It may be remarked in passing that this desire to ascribe superiority to one's own race is certainly not an exclusively Semitic trait, however strongly it may have been developed among Jews as a defense against the contempt and exclusion from which they have often suffered. Professor Edman finds that bright Jewish students, more than others, "seem to peter out intellectually after they leave college." Their passion for ideas does not survive the stresses of business and professional life. But none of these characteristics which seem to be observable in the actual Jew is a racial quality, according to this student. He is himself a philosopher, a poet, and a novelist, but he writes neither Jewish philosophy, nor Jewish poetry, nor Jewish fiction, and he says that he does not feel particularly like a Jew. His theory that the mental

characteristics of a racial group are due to the pressure of social situations and the influence of inherited traditions rather than to the transmission of racial characteristics which are biologically built into the race, is in harmony with the most approved conclusions of the social psychologists and the students of heredity. Incidentally, also, it discredits the theory of Nordic superiority.

Turkey Disestablishes Islam

FIVE weeks ago, in commenting on the trial of American missionary educators at Broussa, The Christian Century remarked that Turkey might be approaching a declaration of religious freedom more rapidly than the rest of the world suspected. On April 11 this prediction came to pass, and The Christian Century is ready to admit that it is as much astonished as anybody else. That the demand for religious freedom has been gathering strength in Turkey every observer has known. But that the day was already here when responsible Turkish legislators would utterly separate their state from the ancient faith of Islam few would have dared believe. Yet that is exactly what has happened. By action of the national assembly at Angora, the statement in the constitution which declares that Islam is the religion of the Turkish republic is deleted, and members of the assembly, in assuming office, no longer will take their oaths before Allah, but upon their personal honor. Established religions are rapidly going out of fashion. China refused to recognize Confucianism in her constitution written in 1916. Russia turned out the Orthodox church with the tsar. Various nations in South America have broken, or are in process of breaking, the bonds that tie them officially to Roman Catholicism. Republican Germany has no place for an established Lutheranism. And now the deputies at Angora deny that Islam is the religion of Turkey! This may not mean, immediately, any more latitude for Christian missionaries in that part of the near east. It does unquestionably indicate a vast and fundamental change in the spiritual outlook of the levant.

The Oil Companies Will Accept

IT IS NOW POSSIBLE to conclude that the American oil companies will accept the new Mexican oil regulations. During the past week the Huasteca company has announced its satisfaction with the new laws, and where the Huasteca leads the other companies, with few exceptions, will follow. It was the Huasteca company, by far the largest operating in Mexico, which stood at the head of the opposition to the previous regulations. Owned by the Pan-American Petroleum and Transport company, which in turn was owned by Mr. Doheny, the Huasteca interests probably did more to bring the United States to the verge of an open break with Mexico than any other American influence. Now that this company, which is today controlled by the Standard Oil of Indiana, has decided to work with the Mexican government, there is every reason to believe that the petroleum industry as a whole is ready to accept the recent Calles-Morrow understanding as satisfactory

and permanent. So that the largest threat to amicable relations with our southern neighbor would seem to be finally removed. The change wrought in these relations since Mr. Morrow was appointed to Mexico city remains one of the marvels of modern diplomacy, and an evidence of the effectiveness of peaceful efforts in solving international problems.

Bishop Cannon Returns To the Charge

SOUTHERN mill owners, infuriated by the "Appeal to Industrial Leaders" which forty-one ministers made public last year, have stormed the press of the south with their attacks on the signers of that appeal. There is one man whom they evidently will not frighten. He is Bishop James Cannon, Jr., whose years of experience in fighting the liquor forces have taught him the fine art of hanging on. Bishop Cannon returns to the charge this year, denying that a single one of the signers of the appeal have withdrawn their signatures, and specifying four evils which require immediate reform. These, in order, are: The 11-hour day and 12-hour night and the 60-hour week for all workers over 16 in North Carolina and Georgia; the 55-hour week in South Carolina, and the absence of all limits as to hours in Alabama. The possible present 11-hour day in Georgia, and the possible 10-hour day in South Carolina for children between 14 and 16. The all-night, 12 hours for women and men, and night work for women in any form. "Such hours," Bishop Cannon says truly, "are ignorance-breeding, brutalizing, cruel and inhuman, and except in rare cases preclude all opportunity for self-culture and development, and cannot be justified by any plea of economic pressure." The final evil denounced by the bishop is the acceptance of children in the mills without certificates from schools or physicians. Bishop Cannon points out that he is not, in this list of necessary immediate reforms, including the raising of the wage scale. He promises to come back to that later. In the meantime, he is content to emphasize a list of demands behind which the humanitarian forces of the south will surely align themselves.

Japan Will Reform Its Mining Laws

JAPAN is moving, though slowly, toward taking the women and children out of its coal and gold mines. There are at present 42,992 women and 822 children working below ground in the mines of Japan. They stay underground from 14 to 16 hours a day. With a labor movement constantly gaining in strength, and even threatening to obtain the balance of power in the diet, it behooves the government to clean up conditions of this kind. Under the Japanese law the minister for home affairs has sole authority to regulate working conditions in mines. An investigation recently made by the home ministry, in conjunction with representatives of the mine owners, showed that there could hardly be exaggeration of the need for reform. Reform is accordingly ordered, but in the careful, hesitant way characteristic of a bureaucracy. Working hours are to be cut, so that women and children shall not be underground more

than ten hours a day, of which they shall not be working more than six. This is to be accomplished by the elimination of late night shifts. But this change is not to be completely carried into effect inside of five years. No new woman or child workers are to be employed, so that gradually, as the present ones leave the mines, the work will fall entirely into the hands of men. It is easy enough to regret that Japan is going to take so long to do away with what seems plainly a social as well as economic evil. But before Americans say much as to the shortcomings of Japan they will do well to recall the recent fate of the child labor amendment in this country, and the treatment which our courts have meted out to minimum wage laws designed to protect women workers.

The Atlantic Spanned from East to West

A GERMAN-BUILT AIRPLANE, manned by two Germans and an Irishman, has flown from Europe to the American continent. Successful where seven others had failed, and died, Koehl, von Huenefeld and Fitzmaurice are enrolled among aviation's great pioneers. Still marooned, as these words are written, on a desolate Labrador island, they will shortly come on to as rousing a reception as has greeted any of the flyers, save only Lindbergh. And perhaps, now that the Atlantic has actually been flown from east to west, other adventurers of the upper air may be willing to forego duplicating that feat for a while, until airplanes of a more dependable wide-ranging quality have been evolved. The flight of the Bremen, glorious as it has been, proves how far the airplane still has to go before it can claim to be a sure method of transport covering long distances. Here was a specially built plane, fitted with all the devices now available, and manned by three veteran and carefully selected flyers. Yet this plane, leaving Ireland under weather conditions which were reported to be unusually auspicious, came down, not in New York as planned, but alongside a lighthouse in the frozen wastes of Labrador. Perhaps the cleric who informed the Syracuse congregation last year that as long as the United States continued to serve God the deity could be counted on to keep European airplanes from reaching our shores, will point to this forced landing of the Bremen as confirmation of his doctrine.

A Generation Rising Into a New World

AN INTELLIGENCE TEST was being conducted in an Omaha school. This hypothetical question was propounded to a six-year-old: "What would you do if it began to rain after you had started to school and you had no umbrella?" The answer came promptly: "Call a taxi." And why not? To the rising generation, even that portion of it which has risen only to a six-year-old acquaintance with the resources of our material civilization, calling a taxi is as simple and normal a matter as putting on overshoes—and much more pleasant. Other questions might be asked of other toddlers with similar modern answers. "What would you do if you were alone in the house and it began to get dark and you began to be afraid?" "Push the button and turn on the electric light." "What would you do if you

were lonesome and wanted someone to tell you a story or sing you a song and there was no one to do it?" "Turn on the radio." Or, for children of from ten to fourteen, "What would you do if your birthday came at housecleaning time so that you couldn't have a party?" "Have it at a hotel, or at the club, with an orchestra and flowers and real refreshments." All perfectly natural. A bright child knows the resources of his world. They may be new to us because we can remember when they were not, but they are old to him because he never knew a world without them. It is hopeless to expect the modern child to live the simple life, if we mean by that the life that his grandfather lived when he was a boy. We are not willing to live the simple life ourselves, and we cannot carry on two kinds of worlds at the same time—an old-fashioned one for our children and a modern one for ourselves. That this makes problems, is undeniable. But the solution does not lie in imposing upon the young an artificial simplicity which is an anachronism, but in training them to make a sensible and intelligent use of the mechanical and social mechanisms which are characteristic of our own time.

A Moral Crisis in American Politics

DECENCY'S VICTORY in the Illinois primaries has startled and enheartened the nation. A seemingly impregnable political machine, with its henchmen in almost every position of great political power in the state, has been smashed to dust in a single uprising by an outraged citizenry. So sudden, so complete has been this defeat inflicted upon the old Small-Thompson-Lorimer-Crowe combine that all sorts of bizarre "explanations" of secret political maneuvers now appear in the press. As a matter of fact, however, there is no "inside history" to the revolution in Illinois. Conditions in the state had reached the point at which the plain people determined that there must be a change. Alike in the rural districts and in Chicago's bomb-harassed wards, the people went to the polls to pile up majorities by the hundreds of thousands against men who fondly imagined themselves in perpetual control of state and city. Without warning, in a single day, the wrath of the voters fell upon the most arrogant and sinister political gang America's middle west has ever seen, and destroyed it.

The uprising in Illinois may be but a foretaste of an uprising that may take place this year throughout the nation. On every hand plain men and women are expressing their disgust with political conditions, within both state and nation, and are at the point where they are ready to rebuke with their ballots the flagrant betrayal of the public welfare in which many political leaders have borne an active part, and to which others have interposed no objection. Our national politics is being exposed as conducted to exclude the people from any real control of their government, and as having made possible terrible betrayals of the common moralities by men in office. As this condition becomes more clear, there is taking hold on Americans everywhere a grim

determination to bring this situation to a sudden and final end.

It has been eight years since the citizens of the United States were deluded by their war weariness and their revulsion from the cynical betrayals of Versailles into the nomination and election of Mr. Harding. From the hour when Harry Daugherty stepped out of that smoke-fogged room in a Chicago hotel with the promise of Mr. Harding's nomination in his pocket, the looting of the public purse began. Millions of dollars that the people had levied upon themselves in order to provide adequately for their war wounded were turned over to the tender mercies of Colonel Forbes and his fellow grafters. Other millions were abstracted by custodians of alien property who betrayed their trust. Enforcement of the prohibition law was made first a farce and then a scandal under the control of a secretary of the treasury who had been the leading distiller in the country. The real executive offices of the nation were transferred from the white house to the little green house on K street.

All this was sickening enough. It laid the basis for such a novel as "Revelry"—a book which, at the time of its publication, was widely resented as a slander, but is now known hardly to have touched the fringes of the actual situation with which it dealt. But the drunkenness and the waste of government funds was only a part of the story. Both were enough to outrage public opinion. But neither was an unknown phenomenon in American public life. The newspapers of the time, it will be remembered, continually pointed out how much worse conditions had been during the administration of General Grant, in a similar post-war period. Now, however, it is known that these things were but excesses on the outer periphery of government, and that, while they were going on, there was also under way, at the very heart of the government, a deliberate and monstrous conspiracy—the noun is that used by the supreme court—to supply a party organization with unlimited funds, to enrich at least one cabinet officer, to pour untold wealth into the coffers of unprincipled commercial freebooters, and to steal from the nation resources which might conceivably be required to secure its safety. No wonder that Senator Thomas F. Walsh, reviewing the disclosures of the oil cases to date, speaks of the transaction in the New York Times of April 1 as "the most stupendous piece of thievery known to our annals or, perhaps, to those of any other country."

For those who do not yet have clearly in mind the revelations so far made in the Teapot Dome case, a visit is recommended to the nearest library in which this review by Senator Walsh can be read in full. The paper is, in effect, a lawyer's brief, confined almost entirely to names, dates, sums—the bald facts that are now beyond dispute. There is no attempt to become rhetorical, not even when Senator Walsh points out the sinister coincidence by which the dummy Continental Trading company deal was put through at the same time that Sinclair was getting into the game at Washington and Fall was taking the first steps for the leasing of the naval oil reserves, nor that other even more sinister coincidence which shows Sinclair turning over bonds to Hays to take care of Hays's stock-market losses, and Hays peddling Sinclair bonds on behalf of the republican

national committee, and Pratt writing his "Weeks, Andy, Butler, DuPont" memorandum, all at one and the same time. The plain citizen can hardly read this plain account of the whole infamous transaction without becoming convinced that every name mentioned by Senator Walsh—Doheny, Sinclair, Fall, Humphreys, Stewart, Blackmer, O'Neil, Daugherty, Hays, Upham, Weeks, Pratt, du Pont, Mellon, Butler—represents a man who, either actively or by silence, connived at the looting of his country's resources.

Worse than this, however, is the fact brought out in the past few weeks that it was not only a few individuals who were implicated in this Teapot Dome steal, but that the republican party, as such, is likewise implicated. Despite the appeal of Senator Borah to the consciences of his fellow-republicans, nothing has been done about the \$160,000 of Harry Sinclair's dirty Continental Trading company money that went into the coffers of the republican national committee, its presence there hidden for a while by the connivance of complaisant men of wealth who gave their personal checks to cover it up—a deal so bald that even a hardened old-timer like James A. Patten, of wheat pit fame, after a night of remorseful cogitation, hastened to hand his \$25,000 bit of the proceeds to a charity. It was not only Albert Fall, and perhaps one or two cabinet officers, with whom Harry Sinclair did business. It was the chairman of the republican national committee. And it was the republican national committee, as such, that had its debts cared for by the ministrations of the lessees of Teapot Dome.

The American people are just waking up to all this. It takes a little time for complicated legal proceedings to become intelligible to multitudes, especially as reported in a slap-dash and sometimes unfriendly press. But the people are waking up. And, no matter by what political labels they may have marked themselves in the past, there is one thing on which they are agreed. *The people of the United States are agreed that their government is not safe in the hands of men who can participate in, or remain silently complaisant in the presence of, such rottenness.* Democracy depends for life on moral rectitude at the foundations. The sort of thing that has been going on at Washington for the past eight years spells the downfall of America more swiftly, more surely than any combination of hostile fleets and armies gathered from all the continents of earth could bring to pass. The American people know this, and it is beyond belief that they will long permit this rottenness to go on.

Even this overt and flagrant wrongdoing does not, however, compass the full immorality of the current political situation. Behind Teapot Dome, behind the secret contributions to the republican campaign fund, behind the failure of men of standing to place their knowledge at the disposal of those seeking to safeguard the nation, behind all these things there is a subtler but more destructive condition that menaces the very basis of our national politics. This is the temper that regards politics as some great game, with office and power as prizes to be won by players, and the people merely spectators who are expected to applaud and reward the more dexterous contestants. Under the influence of this idea, our national politics is nothing more vital than an attempt by one group of professional manipulators to obtain

possession of offices now held by another group of professional manipulators. And this is done by keeping politics from becoming concerned with the issues which vitally affect our people, while distracting their attention to minor and marginal affairs.

Consider, for example, the way in which the leading candidates for the republican nomination for President are managing to remain silent on the major issues which now confront the nation. We have already spoken of the issue which dishonesty, as exemplified in the flagrant scandals now being uncovered, presents. What candidate has said a word concerning Teapot Dome? The greatest moral venture ever undertaken by a large nation, national prohibition, is being undermined by a cynical betrayal of the requirements of enforcement. What candidate, save one or two in minor position, has shown the slightest determination to make prohibition and its enforcement an issue in the coming campaign? The United States is in the very midst of the most thorough-going attempt in history to do away with war as an instrument of international policy. What candidate has shown the slightest interest in rousing our people to an understanding and support of the outlawry of war? Rather, in every case the strategy of the leading candidates is to become silent, to make it as difficult as possible for the public to find out where they stand on any issue, to reduce the final choice of the nominating conventions to a choice between lay figures who stand for nothing of importance.

Such a conception of government is immoral from the roots up. It is an attempt to destroy the basis of democracy. Democracy stands or falls by the ability of an informed people to make wise political choices. American politics, as the leading candidates for office now treat it, is a game in which the people are tricked into choosing between candidates who have withheld essential information from them. There is no courage in it; no honesty; no vital patriotism. There is nothing but avoidance; manipulation; chicane. The Presidency of the United States thus becomes, not a seat of power to which a man comes by open and truthful espousal of the right, but a place into which a man slips by subtle processes of dodging and trafficking. No wonder that, with the headship of the state acquired by such means, lesser figures in public life fall into ways of darkness.

The hour is at hand when our national politics must be rescued from this enviroing immorality. Just as surely as the people of the United States will no longer leave their government in the hands of men who aid or abet overt corruption, so will they soon react in disgust against those who fail to take an open and unequivocal stand on the issues now confronting the nation. Illinois is a portent. It discloses the mood of the inarticulate masses—millions of plain men and women who have little to say while the politicians are making their hidden combinations, but who will speak with a mighty voice at the polls next November. Aroused by the revelations of the past months, and resentful at the flippancy with which candidates are endeavoring to escape facing real issues, these plain Americans are in a mood for a national political housecleaning. The republican party, in particular, has reason to fear the rousing wrath of the electorate. For unless it finds, before it emerges

from its national convention, a wholly new leadership, with a new platform and new management, it is in grave danger of incurring the same fate which has just befallen the long-established party machine in Illinois.

America Offers an Outlawry Treaty

IF the militaristic press and the conventional peace workers have difficulty in grasping the fact that the United States government has actually offered to renounce its right to settle its controversies with other nations by means of war, it may be some comfort to be told that the advocates of the outlawry of war themselves have to stretch their imagination and faith to take in the full fact of the Coolidge-Kellogg proposal. In their most sanguine hours the outlawrists never anticipated so swift and far-reaching a development as that which has taken place since Mr. Kellogg wrote his first note to France less than four months ago.

The program of world peace as it lay in the minds of outlawry champions envisaged a gradual education of public opinion, first of all in America, then spreading to other nations. Their immediate political objective was the passing by the United States senate of Senator Borah's resolution toward the outlawry of war. The senate's action would have had only the moral value of expressing the sentiment of the senate, but it would afford a rallying center for public opinion. It would have been the first definite public step in the reorientation of America's peace thinking, and would mark the beginning of a campaign of education and agitation designed to issue at last in an official proposal by some government—that of the United States or any other—to renounce war if other governments would join it in doing so. This campaign of education, it was conceived, would require time—a decade, perhaps, or even a generation. Such a presupposition underlies Dr. Morrison's book, "The Outlawry of War," which has been in the public's hands considerably less than one year. If any informed advocate of outlawry could have seen this program unfold according to such a schedule and then in his old age be told that at last the United States had announced its readiness to join the nations of the world in outlawing war, he would die happy.

But when an idea is once set free in the world no one can predict what it will do. In unimagined places it is likely to find welcome. And it may seize the mind of one who sits in the seat of power while general opinion is slowly being persuaded of its soundness and significance. This is precisely what has happened in the case of the simple idea of getting rid of war by renouncing the right to go to war. President Coolidge and Mr. Kellogg have taken their own American public by surprise—including the convinced outlawry of war section of the public—and have formulated and flung forth a challenge to the nations with a courage hardly matched in the annals of American diplomacy. All the skepticism with which Secretary Kellogg's first announcement was greeted by those who suspected its good faith and earn-

est purpose has been dispelled by the persistence and consistency with which the state department has followed through.

On a world stage Mr. Kellogg and M. Briand have carried on their conversations to the intellectual edification of their world audience. The American idea has had to work a revolution in European ideology, before it could so much as be understood. Mr. Kellogg has clung with patient statesmanship to the simple proposal with which he first responded to M. Briand's offer of a special treaty between France and the United States. He has persuaded M. Briand to abandon the fallacious and, for America, dangerous notion of outlawing "aggressive" war. His diplomacy has made it clear to Europe and clearer than before to America herself why this country is not in the league of nations. And now he has translated his own proposal out of the vocabulary of correspondence into the form of a draft treaty. This draft treaty he submits, together with all the previous correspondence, to France and four other powers—Britain, Germany, Japan and Italy—declaring that his government is ready to sign such a treaty and asking them to do likewise or to indicate what modifications in the text are necessary to make it acceptable. In the first paragraph of the treaty the signatories declare "that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another." As if to leave no doubt of the precise meaning of this commitment, the second paragraph formulates the obverse side of the agreement, thus:

The high contracting parties agree that the settlement of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

Mr. Kellogg calls attention in his covering letter to the fact that some differences still exist between his government and that of France, and asks the comments of other governments on these points of difference. As was pointed out in *The Christian Century* of last week, the differences do not apply to the interpretation and application of such a treaty, upon which it seems clear that the minds of M. Briand and Mr. Kellogg are in full accord. Their disagreement touches only the question as to whether certain interpretations* should be made explicit in the text or left to common sense and international law. M. Briand contends that they should be made explicit in the text of the treaty.

Whatever be the outcome of this quite subordinate disagreement, it reveals the nobility and statesmanship of Mr. Kellogg's idea. He is proposing nothing short of a revolution in international relationships. He fears the vitiating effect of qualifying terms, and over-refined distinctions and subtle definitions in dealing with the war system. His ruling idea is stated at the very opening of his identic note to the powers: "The government of the United States . . . desires to see the institution of war abolished." Until the minds of the several nations fully meet in such a common desire there will be quibbling about definitions and exceptions. Mr. Kellogg has in mind an "unqualified renunciation of war," so that the whole structure of international relationships

* These are four. See editorial entitled "France Accepts," in *The Christian Century* of April 19.

may be transferred from the basis of war upon which it now rests to a sound basis of peace. We hope that the other powers will persuade France that her highest interest lies in the acceptance of the Kellogg form of treaty, but in any event it is important for the public to bear in mind that in the essential content and interpretation of an outlawry treaty M. Briand and Mr. Kellogg seem to be agreed.

Of the sincerity and high purpose of the American government in making its proposal there no longer remains a doubt in any but the most partisan minds. What backing, European papers ask, has Mr. Kellogg when he declares the United States is "ready" to sign such a treaty? That he has the backing of President Coolidge is of course conceded. But has he the backing of the senate? British and French papers, grasping at straws until they can catch their breath, recall the fate of the league of nations after Mr. Wilson had negotiated and signed the treaty in which it was embodied. What assurance has Europe that the senate will not block an outlawry treaty as it blocked the Versailles treaty? To which there are two replies: One, that this is a peace treaty and nothing but a peace treaty—it involves the United States in no political or military commitments whatever. We should like to see a United States senator who, having voted for the continuance of the war system, returns to face the mothers and the taxpayers of his constituency!

The second reply is that in a wholly unprecedented way the state department has from the beginning of this negotiation taken counsel with the foreign relations committee of the senate. We say unprecedented, because there is no function which the executive branch of the government regards with more jealousy than its constitutional prerogative to negotiate treaties. The usual procedure is to carry on such negotiations to the point of completion and then hand a finished treaty to the senate for ratification or rejection. In the present case everything has been done by the secretary of state to assure himself that the mind of the senate is going along with the mind of the government. It is significant, too, that the press of the country has found no fault with Mr. Kellogg's essential proposal. The attitude of the press is of three kinds: friendly; cynical; and partisan to the European ideology in Mr. Kellogg's argument with M. Briand. The preponderant opinion of the American press has been friendly. Partisans of the European point of view are getting over their initial surprise that there could be any other point of view. And the cynics who sit in the corner's seat are exercising a restraint which betrays the presence of conflicting thoughts. But so far as our knowledge extends, there are no significant opponents.

A year ago the most enthusiastic advocate of outlawing war could not have dreamed that an idea which has had to make its way into the public mind against the grain of orthodox peace thinking would have become so soon the peace policy of one of the most powerful governments in the world. The event is a commentary not only on the strength of the idea but on the deep and eager interest of the people in the goal of world peace. Peace workers may well take fresh courage from this observation. The longing of mankind to move out of a war world into a pacific world where justice is administered in terms of law is

perhaps stronger today than at any time since the armistice. What the nations will do with America's offer cannot be a matter of doubt. They may quibble over it today. They may reject it tomorrow. But on the day after tomorrow they will accept it. Meanwhile, there it stands! It represents America's permanent peace policy. It will never be withdrawn. It will stand until it is accepted by the rest of mankind.

Language

A Parable of Safed the Sage

I SOJOURNED in the land of Egypt, and one of mine own countrymen inquired of me, saying, Dost thou understand the Language of the Egyptians?

And I answered him, saying, It is written in the Holy Bible that when the Children of Israel were in Egypt, Jehovah their God heard then a language which He understood not; and in the presence of such an admission a man should be modest about his Linguistic Knowledge.

And he said, There hath been time to learn since then.

And I said, Yea, and some things have been learned. What good came to the world through the Crimean War? None, so far as I know, but Florence Nightingale. And what good came of the slaughter of an hundred and fifty and six thousand brave British lads who died at Gallipoli to drive the Turk from Europe? None, so far as I know save to seat the Turk more securely than before on both sides of the Bosphorus. And what good came of Napoleon's famous Battle of the Pyramids, when he said unto his men, Forty centuries look down upon you? None, so far as I know, save the discovery of the Rosetta Stone, that doth enable us to read the language of the ancient Egyptians.

And he said, Is it worth reading?

And I replied, The same question might be asked of very nearly everything that people read.

And he said, Would it be well for men to grow up in ignorance because they will read trash?

And I said, The ability to read either the ancient Egyptian or the speech of our own land is no guaranty against ignorance. The most ignorant folk I know read three novels a week—and the scandals in the newspapers besides. But in the old days in Egypt they tried to write what they believed was good and worth reading. For they thus wrote that there are forty and two sins, lying and theft and violence and lust and impiety in all their various forms, and that he who would abjure these was beloved of the gods, and honored of his fellow men, and mourned by his family, and had the promise of Eternal Life.

And I said, That is good reading, and worth some study in Language.

The Rival

LIFE is a jealous mother: I sit on her lap, and she Covers my face in her bosom, hotly and passionately;

She shuts my eyelids with kisses, lest, glancing up, I see That other who sits beside her, so much more lovely than she!

FRANCES HOLMSTROM.

Spiritual Issues in a Canning Factory

By W. B. Waltmire

I WAS on my way home from a conference on "The Church and Industry." Stopping at Indianapolis I drove out to the Columbia Conserve company where I wanted to study industry first hand. It was my good fortune to find Mr. William Powers Hapgood, employer and active participator in that experiment in industrial democracy, still at the plant. What I learned in an interview with this adventurer gave me fresh suggestions of the spiritual values that may finally be discovered through the release of personal powers now throttled under our way of conducting business.

The Columbia Conserve company, owned by the Hapgood family, is capitalized at \$400,000. In 1926 it did a million dollars' worth of business. Under the active direction of William Powers Hapgood the family have been trying to introduce workers' ownership and control. The first step was to turn over the management of the plant to the workers. A plan is now operating which will enable the workers, as a group—not as individual stockholders—to purchase all of the capital stock and thus acquire legal ownership and control of the whole business. It is evident to those who have followed the history of this undertaking that the Hapgood family is sincerely trying to give industrial democracy a fair trial. So much for a background.

NEW VALUES IN INDUSTRY

When I first sighted Mr. Hapgood he was busy at his desk in the center of the office. To outward appearances he was simply one of the office force. Actually he is the animating spirit in this great industrial adventure. After a trip through the plant and a delicious supper at the company's expense, in a lull before the regular meeting of the council of workers, the coveted chance for my interview arrived. It was not, however, until Mr. Hapgood had helped clear away the dishes and set the room in order for the evening's meeting that I could get him to talk.

At the conference from which I had just come the problem uppermost in our minds was the best way to a new economic order. So naturally the first question I proposed was this: "In your opinion what is the best way to a new economic order?"

To Mr. Hapgood this question assumed too much. "The essential starting point," he corrected, "is a new set of values for industry. As long as the average American sees industry in material rather than human terms we can have no change. We must make the goal of industry spiritual and righteous, before we even seek a way out."

"The truth is, American industry has been fordized," he continued. "We are sold to the idea that the increase in material things inevitably brings happiness to men. But," he reflected, "the increase of material things may do quite the opposite."

"Well, then," I interrupted, "what important changes in industry should we make, taking what you have said for granted?"

"We do not want the transference of economic power

from one group to another, as has happened in Italy and Russia," he countered, "but a conviction that *power over* is bad and that *power with* is the only way in which power should be used."

Some have charged that we in America are "money mad." It is nearer the truth to say that we are "power mad." We all worship at the shrine of power. Even Mr. Hapgood himself admitted, "I catch myself still wanting to assume *power over*. Yet I realize that the true method is to work *with* and not *over* men."

PERSONALITY THE TEST

"In fact," he continued, "my faith is this: If we can change the measure of success in industry from the material output to the effect which industry has on the personality of the worker and if we can change power—the economic control of industry—from that which is exercised *over* to that which is exercised *with* people, I believe we will be able to realize the cooperative commonwealth of which we dream."

"But," I persisted, "how do you put that beautiful ideal at work in your own plant?"

"My desire has been," he replied, "to take any step which might help toward removing from me personally control *over* people."

Professor Douglas of the University of Chicago made a study of the Columbia plant and reports that Mr. Hapgood's actions square with his words. Mr. Hapgood went so far as to resign from the council in 1918 because he complained it would not follow its own initiative. Nor would he return until the council promised to follow its own, and not his, judgment in making decisions.

"The only way," he went on, "to guard against a new form of autocracy, as I relinquish my control, is to educate an increasing number of workers in industry to perform wisely the management of the enterprise."

The council, which is the democratic organ of control of the business, attempts to do that. It has absolute control over all the company's actions from the matter of wages and hours to cost accounting and finance. The workers learn business judgment by engaging in the business enterprise. They learn by doing. Like other wise business men they supplement this practical experience by study and expert advice.

The workers also share the control of the business democratically. Each worker is a voting member of the council which reaches its decisions by majority vote. There is only one exception to this rule. If a worker who has been employed by the company a year or more thinks an unwise measure has been passed he may call for a check vote. On the second vote only workers qualified by a year's service with the company vote. A majority rules and this decision is final.

The question of the control of the economic structure naturally leads into the field of labor organization. So the next question I put to Mr. Hapgood was this: "What about union labor?"

"I am interested in union labor," he admitted. "If I could have had my choice I should have chosen to make this new experiment in a field where labor is organized. I believe, if it had been made in such a field, it would have made a quicker advance."

"But," he quickly added, "trade unionism in America today has succumbed to the same 'hog trough' ideal of life that possesses capitalism. Spiritually they resemble each other. Still, if I had to choose between capital and labor, I would choose labor if for no other reason than that labor represents a larger group."

How much do we need? If pressed for an answer I presume Mr. Hapgood would reply, "What we can personally consume and appreciate."

"The next thing," he went on, "is to see that all who give themselves in honest work receive in return approximately the same income, regardless of personal skill or ability. 'From each according to his power, to each according to his needs.'" Accordingly it has been the practice to pay a higher minimum salary to married than to single men and to allow so much for each dependent child till the worker's salary reaches a certain grade. A maximum, as well as minimum, salary for the whole working force, including Mr. Hapgood, is also fixed by the council.

WHOLESGOME EFFECT ON WORKERS

Arthur Pound in "The Iron Man" has vividly described the ill effects which our machine industrialism has on the minds of men. The most significant thing about the economic order instituted by the Columbia Conserve company is not the higher wages it affords, nor the graduated system of compensation according to need, but the wholesome effect which it has on the men engaged in the industry. Instead of chaining men to a machine, stunting their minds and dwarfing their spirits, it releases creative powers and calls into play spiritual elements of life, such as fellowship and love.

Imagine, if you can, a work-a-day world where it is easier to observe than to violate Jesus' sermon on the mount. Yet here is an industrial order which provides that unusual spectacle! One might suppose, then, that the church would be supremely thrilled by the scene.

So I asked Mr. Hapgood, "What about the church?"

"The church," he confessed, "is as a whole indifferent. A few ministers show some interest. Most of them haven't troubled to find out what we are trying to do here."

If the church is blind, what about industry? "Do you think American industry will follow your example if it proves successful?" I asked.

"Well," he replied, "American industry has for its god efficiency. If bringing workers into the field of ownership and control makes for more efficient production, they will bring them in."

Professor Douglas reminds us that the productive capacity of the Columbia Conserve company has increased so rapidly through workers' management that, in spite of very appreciable increases in wages and hourly earnings since the experiment began in 1917, the unit labor cost has been reduced 9 per cent. He also notes several instances where the initiative and inventive genius of the employees has resulted in a great economic saving.

It was my good fortune to remain for the council meeting. What happened there explains better than any one could have told what this system of industrial democracy does for men. The chairman, a woman, called the meeting to order. The minutes of the last meeting were read and approved. The items recorded in those minutes are interesting. They cover a variety of subjects dealing with the management of any business enterprise. Shall the plant be closed on Labor day? What shall be done with a certain woman worker who is failing to carry her share of the burden of work? Is health or wrong attitude the root of her difficulty? The committee reported that it was attitude and she was dismissed from the company by vote of her own fellow employees. How many workers shall be employed during the rush season? All these questions were discussed and finally determined by the workers' council. Their decision was final.

A COUNCIL MEETING

The presence of visitors at the council led it to proceed along somewhat different lines from an ordinary meeting. Before long we found ourselves in the midst of a personal testimony meeting. Various members of the force arose to give their story of this industrial experiment as it affected them. The first was a young woman who had but recently come to the plant. She had formerly drifted from one factory to another in listless fashion. But the Columbia Conserve company at once challenged her to view life differently. "We are all one big family here," she observed. "In other places one does not feel the same kindness found here."

During a lull between testimonies Mr. Hapgood, who was seated in the circle with the other workers, called on a young man to say what was on his mind.

I shall never forget the testimony that young man gave. He said he had come to the Columbia Conserve company rebellious over the sordidness of modern industry. Questions like these haunted his mind: What is life? Why live? Can we change this sordid condition of modern industry? But now life was different. He found in it a new meaning and purpose. "I have come to see," he said, "that life is all one unit. What I do in the shop affects my soul. What affects my soul affects my work in the shop. If a fellow human being is harmed that harms me also. What helps him, helps me. The biggest thing to see in this world is that all are bound inseparably together. It is our common task to create a society in which each individual tries to make it possible for every other individual to get his fullest development." For him this laboratory in industrial democracy has opened a world of faith and hope.

WORKERS' TESTIMONIES

There were other testimonies that night. One called attention to the need of workers' education as revealed by the experience in workers' management. Another testified that he had been "a lot happier" since working there. Still another confessed that all he knew before this system was introduced was "just hard work." Now he went home at night to wrestle with the problems of plant management feeling he had something worth while to give himself to. And so they went their rounds. It was evident that a pro-

found change had been wrought in the spirit and inner life of these workers because the outer system of industry to which they were related had changed. Industrial democracy was making new creatures out of them. It fostered in them a sense of brotherhood and aroused a faith in the possibilities of a new and better life for all mankind.

What is the meaning and significance of it all? Is it not found in the fact that an economic order which puts human above material values and trusts democracy transforms the very heart and lives of man? Perhaps the next great revival of religion must wait until "the church looks at industry."

What the War Did to My Mind

By Harold R. Peat

WHEN the world war broke out I was twenty years of age. I was a member of the Grace Methodist church and the Young Men's Bible class in Edmonton, Alberta, Canada. I was of Christian parentage, and years before going west to Edmonton I had joined the Hyde Park Methodist church of Toronto, Canada, and was also an active member of the Young Men's Bible class which was known under the name of "Fisher's Fine Fellows." I can remember our motto was "Others."

Until the outbreak of the war I had accepted all the fundamental beliefs, creed and dogma of my church without question. I had never heard of evolution in connection with religion. Deism, agnosticism, atheism, and so on, were but words to me. I believed the Bible and the thought of any one anywhere ever questioning its veracity meant sure hell fire and damnation. I was an average Christian as Christians went in 1914. Perhaps I could have prayed more consistently although there were periods of six months or more when I never missed "saying my prayers."

The war came. I needed no urging to go. . . pacifism was another word I had never heard. In fact it seemed everyone was going. . . the leader of the Bible class and ten of the boys of Grace church volunteered in the first battalion of infantry to leave Edmonton in August, 1914. I was with them.

A CAREFREE ADVENTURE

We took the event of war more or less carelessly. It was only a question of how many weeks it would take us to "knock hell" out of Germany anyway. . . and, there was the great danger that the whole business would be over before we could get to the front. We sang a lot about hanging the kaiser on a sour apple tree and drinking Germany dry, and the like. We were happy in going to the war, just as were Germans, French, Russians, English and all of the combatants.

For official purposes in the Canadian army there were only two religions. . . if one were not a Roman Catholic then one was Episcopalian—that is, Church of England. If a man happened to be Jewish he had the same choice as the others. . . this was a Christian war. But there were all religions among the padres who talked to the men, from evangelical to high church—that is, among the protestants; and as church parade was compulsory some of us heard more preaching than we had ever listened to before. There seemed to be one unanimous point amongst all the preachers.

. . . God was on our side. Naturally *our* side was *right*. A German friend has told me since the armistice, that the Christians in Germany were told, and were just as sure, that God was on their side. There was no doubt of an error on our, the human side. . . in truth God had best have a care lest he make a mistake, for *we* could not possibly be wrong.

So, at camp and at the fighting front our spiritual well being was carefully looked after. And . . . the padre, no matter what his creed, was a brave man. He had much courage.

SOLDIERS COULD NOT PRAY!

In four years and more as a fighting man and correspondent, I cannot recall once any discussions on religious matters more irreverent than any others I may have listened to before the war. But if soldiers were not ignoring God, so to speak, I cannot say that they went to him often. I analyze this perhaps as a subconscious instinct of respect for him . . . refusing to bring him down to the gory shambles of filth and horror in which we lived.

I saw three men in the act of prayer during my whole active service experience. Soldiers may have all prayed within their hearts . . . I cannot tell. I can tell of myself. I never once prayed during the whole war!

But . . . I also wanted to pray on many an occasion during the war, more than at any time before or since.

Perhaps it is not difficult to explain why men generally did not pray. Our teaching did not fit our experiences. Let me give an example. On my first trench raid it was my lot to kill one of the enemy. I also saw my captain, who had been my Bible class teacher, kill five Germans in the same raid. Our own losses numbered three killed and several wounded. I cannot find words in which adequately to describe this personal experience in these pages. All the emotions of hate, fear, horror, loyalty, loathing, despair, physical nausea and then. . . the greatest exhilaration. All this comes to the surface in the thrill of hand to hand combat. The first man one *knows* one has killed in battle brings this experience. Later time and use will alter the reaction. Hate helps too. But after the premier "kill" the comparative and apparent safety reached gives one an interesting sensation.

"I HAD KILLED A MAN!"

On this first raid upon our return to our trench, we who had actively participated in the raid were given twelve hours

without further duty unless emergency arose. Some of us immediately fell asleep; some smoked nervously or tried to read. Others commenced writing letters and I among these. There was little talking; no doubt the thought of the three of "ours" who were dead was the cause of our outward calm.

"Dear Mother," I commenced to write my letter. Then I stopped and wrote no more. Stealing over me came the thought of another mother. . . not British. . . German. I imagined my mother getting an official telegram "killed in action." I shuddered. I wonder if the young German who had fallen to my bayonet were an only son and if he were as loved as I. At least for a few minutes in my heart I was sorry for what had happened. I realized it was sentimental to let such thoughts crowd my mind, but persist they would.

I had killed a man. "Thou shalt not kill," said the Great Book, and for the first time I doubted what I had been taught, and with my teachings I doubted the Bible.

Could I have talked with some one to show me a clear road out. . . a road out as my whole spiritual world began to crumble. "Pray. . . pray". . . I said to myself, and how much I did want to pray. But what can I say to God to "square" myself? Then I attempted a prayer but never finished. "Oh, God. . . I have killed a man. . . A Christian man like myself. Oh, God. . . why, God he may have been a Methodist like myself. God, I don't want to kill any more of thy children". . . there I stopped.

We were all God's children. Three of my own comrades had also been killed. A thought flashed across my mind and with bludgeon blows kept hammering at me. . . "Fool! No one asked you to come here to kill. . . you volunteered for duty, and duty is kill, *kill*, KILL. . . until you yourself are killed."

BIBLE CLASS TEACHER KILLED FIVE!

Again I thought. There is only one God, He is neither German nor British and has nothing to do with this wholesale murdering. But "thou shalt not kill" was a commandment reputed from God. My captain who had killed five Germans that night, less than a year before in the Sunday school class at Edmonton, had quoted beautiful and poetic words from the philosophy of Jesus Christ. . . "Love thy neighbor as thyself". . . "Do unto others," etc. Dramatically and sincerely he had said "Boys. . . French and Japs, English and Germans. . . Americans and all mankind are our neighbors."

And this just such a little while before the war.

As these thoughts persisted it became apparent to me that something was wrong.

This experience happened over twelve years ago. My opinions are in no way modified. They have attained some certainty. . . are almost definite. I find no wrong in the teachings of Jesus Christ nor in the general Christian philosophy. I do not believe the men with similar experiences to mine are doubtful of a God or of the practicability of the message of Christ. But I doubt with all my heart the faith of Christians in general and their international sincerity when it comes to a choice between breaking the commandments of God and of one's nation.

I do not pen an indictment of my fellow Christians' atti-

tude in the world war. I do not believe the Christians of Germany, France, Great Britain, Canada, Russia and others could have acted otherwise than they did in 1914 and later. The war was inevitable, it was said. Mankind had no choice. There was no church of God, internationally speaking, which raised its voice in protest and horror at this disobedience of "higher command." If the church did not protest as a body how could protest be expected from its adherents? Kaisers, presidents, kings, farmers and peasants had all alike listened from childhood to much the same sermons. . . read the same Bible, but, alas, not for long enough. Fifteen minutes a week would be a generous average to give for the time devoted to the building of the spiritual. . . thirty-five hours weekly to the building of a morality, mentality and pride in "the nation."

CHURCH SUBSERVIENT TO STATE

The contrast is too great. The thing we loved most we responded to without question. Everyone says, "Defense of God and country". . . the truth is "country. . ." God is above the need of man's defense. Let them leave out God and be honest. Proof is simple. Would British, Germans, French, Russians have gone so spontaneously to the kill had they thought Christianity as important as their respective countries?

What has the war done to my mind?

It has convinced me that the church is subservient to the state.

It has caused me, with millions of others, to doubt the sincerity of belief in much of what is preached. It has created a generation of people whose motto is the simple one, "Show me."

It has caused me to question everything. To accept little . . . or nothing.

It has left my mind in a state, more or less, of spiritual chaos. Where, before the war, I was "sure," now I am doubtful.

The war has not made me pacifist, militarist, radical nor sentimentalist. Out of my experience has come the belief that there will be no quick change in the spiritual story of man. Individuals and nations will continue to do what they are taught to do. The greatest work for the church is not in convincing man of the fact of a Supreme Intelligence, but of building up in the world a faith and, shall I say, a patriotic feeling in that God which would cause us in time of great stress to stand together as Men of God and not as men of England, France, Germany, America. . .

WHAT THE WAR REVEALED

To my mind Christianity has not failed, but the war brought me disappointment in the representatives and practice of Christianity.

If in 1914 there had been a great international protest by the Christian religions of the world against war. . . even if they had failed in the attempt to stop the holocaust . . . they at least would have won the respect and admiration of all mankind. Instead of doubt and "show me" being the present world attitude, today there would be sweeping over the earth the greatest Christian renaissance of all time.

Church Union in Canada

By Charles Clayton Morrison

Put down a new monumental date in ecclesiastical history—Wednesday, June 10, 1925. On that day took place the first large scale achievement of organic union of separate denominational families since the protestant reformation. Nearly 10,000 congregations* of Christians scattered from the Atlantic to the Pacific throughout the dominion of Canada, passed in a single day from the status of units in the Methodist, Presbyterian and Congregational denominations to the status of units in the United Church of Canada. They took with them all the spiritual wealth of their separate traditions and ideals and experience, but left behind, empty and obsolete, their denominational organizations and names. As a legal entity the Presbyterian church in Canada is no more. As a legal entity the Methodist church in Canada is no more. As a legal entity the Congregational church in Canada is no more. Their members have moved out of the constricting and competing sectarian institutions which came down from ancient history and have moved into a new home which they have established by a common ecclesiastical agreement, confirmed by the law of the state and consecrated by the sacramental celebration of the holy communion. All over Canada, on June 10, meetings were held in local communities by the churches participating in this union, but it was in the city of Toronto that the official act ushering in the new dispensation took place. The full meaning of the event cannot be interpreted at the present close range, nor in a single attempt. Its many-sided significance will appear in the unfolding of the new church's life and it will be the object of continued study and exposition for months and perhaps years to come.

THUS RAN the opening paragraph of an editorial in *The Christian Century* of June 25, 1925, entitled "Canada Makes Church History." I was present at that great consummation service in Toronto and remained several days to observe the deliberations of the first general council of the newly born United church. The spell of the pentecostal experience of June 10 has never left me, nor has the purpose I then formed to return to Canada at a later date and make a thorough inquiry into the working of this unprecedented union. I have just returned from a three weeks' journey through the dominion in fulfilment of that purpose. Beginning at Montreal, I moved westward stopping at Ottawa and Toronto. From eastern Canada I crossed the thousand-mile wilderness of brush and rock which, with the Great Lakes, divides the east from the west. I entered Winnipeg, the gateway of western Canada, where I tarried for conferences, and passed on to Brandon, Saskatoon, Regina and Moose Jaw. In all these cities conferences had been arranged in advance of my coming. Ministers came in from neighboring towns, villages and country places to share in these conferences. I thus was able to secure the testimony of men and women acquainted with both city and country conditions. Altogether I met more than forty groups, representing Anglicans, Baptists, and non-concurring Presbyterians, as well as the United church itself. For the most part my contacts were, naturally, with the clergy, but I also sought out groups of laymen who expressed their opinions with full candor.

My questions were directed to three main objectives. I wanted to know how the union arose, and what the facts are as to its structure and its working success. I thus gath-

ered the materials for a picture of the United church as a going institution. Next I wished to hear the story of the procedure by which the union was consummated, and why a substantial minority of the Presbyterians did not go into it. And finally, I pressed home as searchingly as I could an inquiry as to the spiritual results achieved by the union. I used the term "spiritual" in its broader sense, not merely in its pious sense, as including those imponderable results which cannot be put into statistics or exact statements.

Let it be understood at once that the union consummated in 1925 was a genuine organic union, not a federation nor a tentative association of any sort. It involved the actual merging of the old denominational organizations in a newly created corporate entity. A special act of parliament was passed at the solicitation of the three denominations under which the three bodies, voting in accordance with their own constitutional procedure, were enabled to pass into the United Church of Canada, taking with them all their assets of property and good will which thus became the property and good will of the new church. It is of the greatest importance to know this. The union is legally complete and definitive. It is not experimental. This is no companionate marriage, but for better or for worse. The new church is endowed with all the worldly goods of each partner. There is no going back, even if there were a disposition to go back. Twenty-five years of courtship were deemed sufficient to warrant an irrevocable commitment.

BASIS OF UNION

During these twenty-five years of conference and discussion, a basis of union dealing with doctrine, polity and general procedure, was wrought out and submitted to the three denominations for approval. It is upon this legal and ecclesiastical basis that the United church is now engaged in the task of unifying the local and congregational relationships, the missionary activities, the educational institutions, the system of placing ministers, and all the varieties of procedure from the conduct of affairs in the local church all the way up to the national assembly. The structure of the new church is more like that of the Presbyterian denomination than any other. The Methodist system in Canada was more closely akin to the Presbyterian system than is the Methodist system in the United States. They had no bishops in Canada. This considerably simplified the problem of union with Presbyterians and Congregationalists. The names used to designate the governing bodies of the United church reflect the nomenclature of the three constituent traditions: in the local church—the session; a group of churches—the presbytery; a group of presbyteries—the conference; the highest court—the general council. The Methodist system of "placing" ministers in charges was abandoned in favor of the right of "call" with which each congregation is now invested. However, a "settlement committee" is provided in each conference whose function is to appoint unlocated ministers to vacant charges where the voluntary system has failed.

The doctrinal basis of union, when regarded from the

*The term "congregations" may be misleading. In the sense used here it included "preaching points" as well as regularly organized churches, but even so, the figure was probably too large.

standpoint of practical expediency is an admirable achievement. I cannot bring myself to judge such a document in terms of my own preferences. If I had my way there would be no such elaboration of doctrines in a basis of union. But I realize the practical difficulty of persuading the entire constituency of our historic denominations that a doctrinal statement as a means of preserving the evangelical character of the church is unnecessary. This being so, I approach the doctrinal basis of union adopted by the United Church of Canada asking, not, How adequate is it? but, Will it do any harm? And my conclusion is that it would be quite impossible to formulate a statement of doctrine, following historic patterns, which would do less harm and be less offensive to modern intelligence than this document of twenty articles. The doctrinal basis on which the new church stands is conservative. It consists essentially of a rewriting of the substance of the historic creeds, omitting altogether the harsh and in large part the irrelevant portions.

This confessional structure is soundly evangelical. But it does not affront one's intelligence or limit at any point the free, creative activity of the Holy Spirit in his unending task of imparting new truth to the minds of Christ's disciples. I have carefully studied these articles and could in good conscience assent to the doctrinal tests applied to a candidate for the ministry of the United church. These tests are two. A candidate is asked whether he "accepts the statement of doctrine of the United church as in substance agreeable to the holy scriptures," and whether he is persuaded "that the holy scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ." Until our Christianity reaches the goal—to which I think we are heading—where it regards faith in Christ and personal loyalty to him as a sufficient basis of fellowship in his church and a sufficient test of orthodoxy in its ministers, I cannot conceive a better doctrinal statement than that which the United church adopted.

CANADIAN CHURCHES

But now let us stand off and look at this new church. Let us size it up, so to speak. The population of Canada is about 9,500,000. Before the union, the census returns of 1925 gave the religious affiliation of the entire population as follows: Roman Catholics, 3,590,000; Presbyterians, 1,409,407; Anglicans, 1,407,994; Methodists, 1,159,458; Baptists, 421,731; Lutherans, 286,458; Greek church, 169,832; Jews, 125,197; Eastern religions, 40,188; Mennonite, 58,797; Congregationalists, 30,730; Disciples, 20,000. It will be noted that these figures in each case represent adherents, not adult communicants. The complete union of Methodists, Presbyterians and Congregationalists would have made a total of 2,599,595 adherents, or substantially more than one-fourth of the total population of Canada. But a minority of the Presbyterians declined to enter the union. They report an actual membership in 1927 of 163,000 representing perhaps 300,000 adherents. This leaves for the United church a total of 2,299,595 adherents, nearly one-fourth of the entire population. In actual communicant membership the larger protestant churches of Canada now stand as follows: United church, 629,549; Anglicans, 256,096; Presbyterians, 163,000; Baptists, 140,474.

The number of pastoral charges in the United church (a "charge" is a local congregation or a group of two or more congregations supporting one minister) is 3,198, with a total of about 7,500 preaching places. There are 3,695 ordained ministers. Of these 2,682 are employed in the active pastorate, 593 being retired or superannuated. At the present time 603 missionaries in foreign lands are supported by the United church, and of these 185 are supported by the woman's missionary society with 5,678 local auxiliaries, and a total budget of \$1,125,000. The total receipts for maintenance and extension of the general work of the United church for the year 1926-27 was \$2,815,655. Comparative figures of the non-concurring Presbyterians were \$715,000; of the Anglican church, \$703,632; of the Baptist church, about \$450,000.

My sole purpose in setting down these figures is to give the non-Canadian reader some idea of the total situation in Canadian church life. It is difficult to secure absolute data on all these matters, and I present my figures with hesitation. By and large, however, I believe them to be sufficiently exact for the purpose in view.

A GREAT ACHIEVEMENT

We have then before us a pre-union picture of three great denominations of practically equal strength—Anglicans, Presbyterians and Methodists. With the merger of Presbyterians, Methodists and Congregationalists, the new body nearly doubles its comparative strength, standing far in the lead of Canadian protestantism. Into this United church entered all the congregations of the Methodist church, practically all the Congregational churches, and eighty-three per cent of the congregations comprising seventy per cent of the membership of the Presbyterian church in Canada; all the missionary staffs of the three uniting churches, numbering 655 missionaries, with the exception of seventeen Presbyterian foreign missionaries; all the professors, except two, of the eight theological colleges; and all the secretaries, editors, and officials of the three churches, with two Presbyterian exceptions. Here, surely, is an ecclesiastical event of the first magnitude.

The complexity of the procedure for bringing it about, involving legal, property, polity and doctrinal problems may be imagined. But these problems were hardly more delicate and complex than those involved in effecting adjustments within the new organization after the union had been consummated. The ideals and habits of Canadian psychology demand an orderly system. The union projected presupposed no mere amiable but loose relationship. It was to be organic; by which was meant that each smallest and remotest part of the body must be vitally related to the body itself. So the United church set to work to unify all its activities. The three publishing interests were completely merged. Former periodicals were discontinued and new and larger ones launched. Missionary administration and the missions themselves were unified. The self-supporting churches in cities and the more developed communities found no special difficulty in effecting adjustment to the new situation, but the struggling denominational churches in smaller communities were to be unified, and new circuits established for part-time preaching places. Presbyteries and conferences had to be organized, rules of procedure de-

vised, and a thousand details of function wrought out. All this required initiative, patience, self-subordination, and unusual drafts upon divine grace.

Probably the most delicate of all the new responsibilities was that of settling ministers in churches. I heard echoes of this human ordeal again and again. But the spirit of sacrifice and patience with which unattached ministers faced their uncertain circumstances, was matched by the determination of the church at large to make sure that every minister was provided with suitable work and a decent living. To meet the emergency the church asked an extra million dollars from its members in the first year of its existence, and got it. The nature of this problem of mating ministers and churches will appear if we visualize one aspect of the situation following union. Here was a Presbyterian church. If its vote was favorable to union its minister, assuming that he also was favorable, had no problem; he continued as pastor of that church. But if its vote was opposed to union, the minister, following his convictions, resigned. All over Canada—or at least all over the eastern portion of Canada—instances of this sort occurred. In general, the pulpits of Presbyterianism were overwhelmingly favorable to union. As a result, the United church had more ministers than it could for the moment care for—at least automatically care for—while non-concurring Presbyterian churches had a dearth of ministers.

ADJUSTMENT OF MINISTERS

The staunchness with which ministers held firmly to their union convictions in the face of alluring offers from non-concurring pulpits affords material for a human story that would pay any novelist to inquire into. But the efforts of conference settlement committees were reinforced by generous cooperation from many local churches. Hurried shifts were made. This strong city church made room on its staff for an additional associate or assistant minister. That educational institution extended itself to make a teacher's place for a competently trained pastor. Certain local congregations which had been on a basis of half-time preaching advanced to full time status, thus making a place for two ministers where previously there had been one. Additional functions were provided at central headquarters for competent workers in missionary, benevolent or social service departments. Such adjustments, some of them temporary, took care of the emergency while permanent and normal adjustments were being worked out. The patience and generosity with which the rank and file of the laity met this emergency, and paid for it, revealed the depth of purpose and faith with which the union was regarded. I should perhaps add, parenthetically, that a few complaints reached my ear to the effect that the emergency arrangements made at central headquarters for more workers than were economically justified, were being extended longer than is necessary. It behooves the central organization to cut down its overhead to a reasonable basis of economy as soon as possible.

Suppose we try to visualize the concrete situation in local churches after the consummation of union. Here is a self-sustaining congregation, a strong, established church in a city or large town—Sherbourne Methodist in Toronto, or Knox Presbyterian in Regina, let us say. What changes

in its organization or program were necessitated by the union? The answer is, None. The union does not interfere in the internal working of any existing congregation. The congregation is free to go right on under the leadership of its present minister, with the officary to which it is accustomed, and according to its local habits and traditions.

LOCAL CHURCH ARRANGEMENTS

Any changes in organization or activity are entirely voluntary—the reaction of the church to its new opportunity and its wider fellowship as a unit in the United church. There is no reason why the name Methodist or Presbyterian should not be temporarily continued, and in many cases this is being done for conservative reasons, although the dominant tendency is to allow the old denominational titles to be absorbed in that of the United Church of Canada. The basic conception and the legal fact upon which the new church was constituted is not that of abandoning the former denominations, but of affirmatively carrying them on into the United church. "This," said Professor McGregor, of Glasgow, at the consummation service in 1925, "is the continuing Presbyterian church; it is also the continuing Methodist church and the continuing Congregational church." On such a basis the local churches are left free to maintain so much of their denominational tradition as they desire, and also to assimilate to one another's standards and qualities so much as they desire.

But if no material change is called for within the local church, there is decidedly a new situation as between neighboring local churches formerly separated by denominational exclusiveness and competition. Now they belong to one communion. Their missionary and extension funds go to the same treasuries, to be administered by the same officials in whose selection these churches, formerly divided, now cooperate. The inevitable effect of such identity of ecclesiastical interest is to raise the question in every such church concerning the value for the community of the continued separation of these neighboring local churches. The denominational motive for continued separate existence has gone. The community motive, the motive which arises from a consideration of the public good, tends to emerge. Ministers and their thoughtful laymen now ask, Is our church needed? Would the kingdom of God be advanced if our church were united with the church across the street? Or would we do well to move our church from this over-churched section to such and such a location where there is greater need and unite it with the modest congregation now struggling in that section for its very life?

THE COMMUNITY POINT OF VIEW

I formulate these questions in this way to indicate the new sense of community responsibility as contrasted with the old sense of denominational ambition which the larger fellowship under union inevitably creates. How these questions are answered in specific cases is a practical matter. Strong, outstanding city churches, naturally, ask them if at all in only an academic manner. But churches in many of the substantial towns of from 2,000 to 15,000 population are facing these questions with earnest concern. It is not always easy to find the right answer. A local church is a

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very definite social entity. It has gathered to itself a unique heritage from its history and associations. It has adjusted itself in certain ways to the social community. No one wishes to see such values dissipated or jeopardized. Therefore time must be allowed for those churches to *grow* together which ought in the community interest to be together.

In the smaller communities, however, this is no academic matter, nor is there any felt need of temporizing with it. The process of amalgamation of former denominational local churches is going on rapidly. I was told that since union was consummated 410 churches had been thus merged. When I heard these figures I was surprised that the number was so small. I had expected a thousand at least. But I was overlooking the most important practical fact in the history of this Canadian church union: throughout western Canada these local unions had already taken place on a large scale *before the union of the denominations had come about!*

UNION CHURCHES BEFORE UNION

More than a thousand—if my memory is not at fault, there were twelve or fifteen hundred—such union churches west of Winnipeg in 1925. This development had been going on for thirty years. Presbyterians and Methodists were the paramount protestant forces in the west. Of Anglicanism there was little trace outside the large cities. The scandal of competition between the two leading bodies began to be felt a generation ago. Principles of comity were formulated. The field was so large and the need so great that a policy of non-intrusion into fields already occupied was adopted by the home mission boards with the approval of the respective church courts. Finally, there came the principle of delimitation of territory—not the allocation of a sizeable district for Methodists and of another for Presbyterians, but an alternation every 50 miles along the railroads. If you got off at one station you became a Methodist; if at the next station you became a Presbyterian. It was all a matter of your destination, said Dr. Oliver in our meeting at Saskatoon, and thus Methodists no less than Presbyterians paid tribute to the doctrine of predestination!

But all through this period union churches were forming, some of them independent of any denominational connection, others affiliated with one or the other of these mother churches but receiving all Christians as full members without implying the severance of their particular denomina-

tional relation. Church union was the solution found by men whom the very business of pioneering had uprooted from the past and to whom the future bulked larger than anything else. They found themselves living in settlements with men and women of other traditions and denominations, and yet brothers and comrades in the work of building a new province. Their number was so few and their loneliness so great that they refused to let their religion divide them. With their slender resources they built their little undenominational churches under the coercion of poverty, and in the end perceived that they had found a more excellent way than that of their fathers. They formed a parish; their religion was integral to their common life as members of the community; and they were not divided.

Most human achievements which mark moral advance are woven of two main strands. One is the idealistic, the other the prudential. In the union of Canadian churches both these strands appear. In reading the history of the rapprochement of the leaders of the movement, I am profoundly impressed by the free religious passion for unity exhibited at every turn of the way. These Canadian leaders were under the spell of the mind of Christ. They sought unity because they had heard him praying for it. But while they followed Christ's beckoning, they were at the same time spurred by a practical and exigent necessity: the church life of western Canada was slipping away from denominational control. The west was talking of uniting on its own account and creating a western United Church of Canada.

This touched the Canadian spirit at its most vital spot, namely, its new nationalistic self-consciousness. Canada must be kept one! The east and west, separated by the Great Lakes and more than a thousand miles of wilderness, must not be allowed to fall apart in their common loyalties and their common culture! For the eastern church to allow the western church to break with its established denominational order involved, thus, not religion only but patriotism as well. There was only one solution. That was for the great denominations whose children were creating the new west to follow the lead of their children, and themselves rise to a higher level of inclusive fellowship which would not only mark an advance in the spiritual life of the uniting denominations but avert the otherwise inevitable break in the spiritual unity of the nation.

A second article by Dr. Morrison on Canada's United Church will appear next week.

B O O K S

An Elaborate Study of Monasticism

Five Centuries of Religion, by G. G. Coulton. Vol. II. *The Friars and the Dead Weight of Tradition*. Cambridge University Press and Macmillan, \$12.50.

EVERY WRITER who deals with the history of religion or of civilization in the middle ages, and many who touch only incidentally upon that field, must come to some conclusion about the true character and tendency of monasticism. The body of primary source material that may

be collected on this subject, including monastery records, reports of visitations, chronicles, contemporary descriptions and incidental references, is enormous, not to mention such secondary sources as the attacks upon and defenses of monasticism that have been written since the reformation. The dogmatic presuppositions of writers have colored, if not warped, most of the verdicts. Catholic writers almost without exception seem predetermined to prove that both the monastic and the mendicant orders were great and glorious institutions only slightly marred and scarcely at all vitiated by certain human imperfec-

tions which are negligible in comparison with the services which they performed. Protestant writers are almost equally confident, even without examining any great part of the evidence, that the monastic houses and friaries were citadels of indolence and ignorance and sinks of iniquity.

The truth does not necessarily lie midway between these two extreme opinions. It is not to be arrived at by striking an average between the best and the worst that can be said, but by diligent research and the skillful weighing of evidence. No writer in English has conducted his investigations with more thoroughness or arrived at his conclusions with more impartiality than Mr. G. G. Coulton, who has just published the second of the four volumes of his "Five Centuries of Religion." This volume covers the period from 1200 to 1400 and deals almost exclusively with the mendicant orders during that period, with a collateral inquiry into the state of the regular monastic establishments. Coulton's first volume gave a verdict so unfavorable to the monks that learned Catholic critics rose en masse to controvert it and to point out errors either in the citation of authorities or in the argument from them, but so far as I have observed their criticisms have been confined to minor points, apparently on the theory that if any statement of a writer could be refuted his whole structure of conclusions must fall. This is manifestly not true when the data under consideration are so vast in extent and so loosely related as in this case. On the whole, Coulton has come off extraordinarily well in his controversies with his critics.

The drift of monasticism was clearly toward capitalism in the 12th and 13th centuries. The monasteries became the owners of vast estates with many serfs. The local Roman church at a much earlier time had possessed multitudes of slaves. By 1200, more than half of the population of Europe had passed into serfdom, and an enormous proportion of these bondsmen were owned by the church. "It was on church estates that bondage lasted longest; there were still probably about 300,000 in the France of 1789." In many cases the monks were absentee landlords whose regime compared unfavorably even with those of lay lords. The great abbots became barons, with feudal knights, retainers, and all the appurtenances and luxuries of secular courts. It fell out of fashion for monks to work, and in many monasteries there were more servants than monks. This was especially true as the monastic life became increasingly a means of providing for younger (and illegitimate) sons of good families.

Against these and other abuses, the movements of St. Francis and St. Dominic were a protest but, on the whole, an unavailing one. The rise and—so far as their function as reforming influence goes—the fall of the mendicant orders are traced with much detail. For St. Francis himself the author has the respect which every student of that noble character must feel, but his appreciation stops short of the enthusiasm which many Protestant writers have expressed. He considers the actuality of the stigmata to be attested by credible evidence, but not their exact resemblance to the wounds of Christ and still less their miraculous origin. Though the program of St. Francis was quickly changed, it was a real message to the world. "The mere survival of the original mustard seed of Franciscanism through seven centuries, even if no grain of it had ever germinated in the interval, might conceivably some day become a decisive factor in human civilization."

Coulton himself says nothing so bad of the religious orders in these centuries as he quotes their contemporaries, and even their members, as saying. His documentation is full and explicit. About all that anyone can do by way of rebutting the charge of general corruption and departure from the rules is to point out that the very fact of contemporary criticisms shows that, however bad the religious orders may have gotten, the

medieval church contained at least some individuals who recognized corruption when they saw it and protested vigorously against it.

WINFRED ERNEST GARRISON.

Books in Brief

The late Henry Clay Frick was about as cold-blooded a general as ever held high command in the armies of big business. And our recent ambassador to the court of St. James, Colonel George Harvey, is hardly what one would call a sentimentalist. When the second writes a biography of the first the result is an unusually revealing study in hard-boilism, because done by one in perfect agreement with the hard-boiled point of view. For this reason *HENRY CLAY FRICK: THE MAN*, by George Harvey (Scribner's, \$5.00) is an American biography not to be overlooked by those who would understand the United States that has developed between, say, 1875 and the present hour. Colonel Harvey rather more than suggests that Andrew Carnegie wasn't above certain tricks of business that were distinctly on the shady side. And he makes public for the first time the way in which Mr. Frick and Mr. Andrew Mellon financed the fight on the ratification of the Versailles treaty. There is food for reflection on the part of churchmen in the tracing of the way in which a man like Mr. Frick came out of the intense pietistic background of his grandfather's Mennonite home. The same grandfather was, by the way, the greatest distiller in American history.

A SON OF MOTHER INDIA ANSWERS, by Dhan Gopal Mukerji (Dutton, \$1.50), is of course called forth by Miss Mayo's book, against which there has been such vehement protest on the part of the Indian press and many friends of that land in Europe and America. Mr. Mukerji is a Parsee, who has written a number of books dealing with that country. The fact that he is not a Hindu but a member of another racial group hardly affected by the Mayo indictment makes his defence of India all the more effective. The charges made in "Mother India" are considered one by one, and refuted where they appear to the author groundless and malign. Particularly pertinent is his proof that both Gandhi and Tagore were wholly misrepresented, and that the picture of India presented is false and unjust.

There seems to be general agreement that lawlessness is becoming a critical problem in the United States. The jacket of the book here under consideration declares that this country has the "most money; most power; most laws; most criminals." And the book itself declares that "our citizenry includes 82,000 policeman, 127,000 clergymen, 122,000 male teachers in schools, 121,000 judges, magistrates and lawyers, and 118,000 persons who have wilfully killed other human beings." Naturally, with a condition of that kind to study, one expects to find deep social significance in *THE CRIMINAL AND HIS ALLIES*, by Marcus Kavanagh, judge of the superior court of Cook county, Illinois (Bobbs-Merrill, \$3.00). Nor is one disappointed. Judge Kavanagh has many important things to say, about the insanity defense when employed by criminals, about the technicality on which appellate courts thrive, about juries, about probation and parole, about many other matters of that sort. His thirty years on the bench have convinced the judge that swift and drastic punishment is the only cure for lawlessness—and he may be right. But the book is as important in what it does not say as in its actual content. Judge Kavanagh presides over a superior court in the most notorious county in America. There have been more than a hundred gang killings, with innumerable bombings, in this county in the last year or so, and nobody has been punished. Nor does anybody expect punishment, because terrorism of this sort has grown out of a complete alliance be-

tween the Cook county political machine and the underworld which it protects. In all his talk about "The Criminal and His Allies" Judge Kavanagh never so much as mentions the alliance with politics as a source of our growing lawlessness. In fact,

in Cook county's recent election, in which the state's attorney who has built up this alliance was up for reelection, Judge Kavanagh's name led the list of his judicial supporters. To this extent, therefore, the judge, as a social diagnostician, is a fake.

CORRESPONDENCE

Leading Laymen

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest your editorial, "The 'Leading Layman,'" wherein you deprecate the tendency to exalt successful business and professional men to ecclesiastical prominence while inconspicuous but faithful laymen are seldom recognized. Though doubtless there is some ground for such observation, I am not certain that it deserves the rebuke accorded it by the writer. Other things being equal, a man who, by faithful application, has built up a great business and has thereby proved his ability to deal with matters in the large would be more useful on a church board where millions are invested in various and debatable fields. So far as my observations go in the ecclesiastical life of one great denomination, the men upon these boards, or otherwise brought to the fore, are, with few exceptions, both successful and worthy. An inconspicuous individual who has done but fairly well in his personal business may possibly manifest acumen in the larger affairs of the church—and then, he may not. The risk involved would be too marked for the interests at stake. It is perfectly natural to infer that success in private business implies success in the business of the church. Exceptions do occur as you suggest, but such irregularities do not disprove the rule.

Columbus, Ind.

E. ROBB ZARING.

Examine the Pulpit!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "The 'Leading Layman'" hits the nail on the head. What does the church amount to apart from social conscience and prophetic independence? This business of toadying to worldly conceptions of greatness cannot be justified even by the grand doctrine of publicity values. When the church sloughs off her medieval ideas about charity and benefactors and gets down to the serious business of the kingdom of God, then we may open the morning newspaper with much better courage.

But there is another aspect to the fact that "leading laymen" so often disgrace the church. And that is the responsibility of the church, and especially the clergy, for the failure of the leading laymen to relate their private and public conduct with Christian principles. If the leading layman's conscience functions poorly, examine the preacher's conscience, in and out of the pulpit. Some men talk a lot of twaddle about the futility of preaching, when what they mean is that the preaching they utter or hear is futile. And especially futile, as your editorial reminds us, is the preaching of board secretaries and pastors to men whom they wish to "elevate" to leading laymen in the expectation of "magnifying the church."

Washington, Conn.

TERTIUS VAN DYKE.

What Does the Episcopal Church Teach?

EDITOR THE CHRISTIAN CENTURY:

SIR: You quote Dr. Charles E. Jefferson of New York as follows: "It is the deep conviction of millions of American Christians that there is not an Episcopalian bishop in the world who has a whit higher authority for officiating at the sacrament of the Lord's supper than the humblest Methodist or Bap-

tist minister in the land." Thus far Dr. Jefferson. But I wish he and Dr. Opie and all others who write in the same way would read the preface to the ordination services in the Episcopal church prayer book, and tell us frankly what they think of this preface. For this does set forth the opinion of the Episcopal church. May I quote?

"It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be tried, called, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination."

Thus far the preface. This seems to make it clear, that whatever individual clergymen may think, the Episcopal church itself thinks it necessary that a man must be ordained a priest before he can lawfully celebrate the Lord's supper. And the Episcopal church thinks this because it also thinks that such has been the opinion of the historic church of Christ from the apostles' time.

Hard words will not help. We must face the question. Finally it comes to this: Where is authority? May any Christian man celebrate the Lord's supper if he wish? Of if he is authorized to do so by a congregation? Or must he be in a historic succession as the Episcopal church and all genuine episcopal churches assert? Why not discuss this question seriously and get to the bottom of it?

Church of the Mediator,
McComb, Miss.

EDWARD MAXTED.

Does Division Multiply Attendance?

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Do Denominations Help or Hinder?" in The Christian Century deplores the reported fact that in Foxboro, Massachusetts, the protestant church-going population is divided among the Congregational, Baptist, Universalist and Episcopal churches, and declares that all ought to be united in one church and directed by one capable and well-paid minister. Such a policy would really reach and influence community life as the present does not.

Massachusetts has been trying the federated church movement for a considerable number of years and it has been ably led. If the Foxboro churches were federated, how would the stated attendance at Sunday worship compare with that which is now divided among the four churches? I wonder if Dr. Barton estimates it would total more than one-half the present total? Would it reach as many people in its ministrations as are now reached by the four-fold appeal? Can federation history give light on the matter?

Norwich, Conn.

A. N. FOSTER,

Supt. Conn. Universalist Convention.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

The Christian Century Radio Hour

The Christian Century broadcasts every Tuesday and Thursday evening from radio station WWAE, Chicago, at 8 p.m., central standard time. This station uses a wave length of 227.1 meters. Programs contain comments on current events, both secular and religious, excerpts from notable articles, book reviews, talks by members of the staff, and other features.

Conference on Character Education at DePauw

Under the auspices of the departments of education and religion, a conference on character education is being held at DePauw university, April 26-28. Among the speakers are Pres. W. L. Bryan of Indiana university; Prof. H. J. Sheridan of Ohio Wesleyan; Dr. Norman Richardson of Northwestern; Dr. J. M. Artman of the Religious Education association; W. H. Remy, prosecuting attorney of Marion county (Indianapolis); Roy Wisehart, state superintendent of public instruction, and Prof. G. L. Brendenbarg of the Purdue psychology department. The general theme of the conference is "The Community as an Agency for Character Education." Invitations to attend were sent out to ministers and high school superintendents of Indiana.

Dr. Douglas Rebukes Religious "Fussiness"

Rev. Lloyd C. Douglas, of First Congregational church, Los Angeles, in a recent article, complains of the "noisiness" of the churches. He mentions especially "the strong-arm squad of official greeters," "the snappy usher," and the parson who "romps about on the platform, fussing with his holy properties." Furthermore, he thinks the churches are meddling too much with legislation—urban, state, national—which general meddling he says "has been growing more extensive of late."

Bishop of Manchester Picks "Greatest Man on Earth"

The Bishop of Manchester, speaking at the Jerusalem conference, referred to Mahatma Gandhi as "perhaps the greatest man on earth," adding, however, that if Mr. Gandhi were a Christian he would better succeed in finding his own ideal in moralizing and spiritualizing Christian civilization.

Ruler of Three Million Africans Now Catholic

The Catholic Citizen brings news that Mwambusta II, ruler of three million souls in the kingdom of Urundi, Africa, declared himself a year ago a believer in Jesus Christ, and that now, after a year of study, he has been accepted by the "White fathers" as a "loyal son of the church." Urundi is in the Belgian Congo, and it now has 18,000 Catholics, also another 12,000 under instruction.

English Congregationalists Protest Revised Prayer Book

Meeting in its spring council, the Congregational union, of England and Wales, 544

has voted, with only three dissentients, disapproval of the revised English prayer book, declaring that the only way for the established church to be truly Christian and free is to be separated from the state: "We are free churchmen, and believe that every church ought to be at liberty under the guidance of the Spirit of

God to order its own worship and formulate its own beliefs without any interference on the part of the state; and we believe that only by the attainment of such freedom will the difficulties of the Church of England ultimately be solved. We are, however, confronted by the fact that the Church of England is an established

British Table Talk

London, April 3.

MORE than five million voters were added to the roll last week, and barely a dozen votes were cast against the measure. Women now have the vote practically on the same terms as men. Yet it is

Women in Politics and the Church

not twenty years since I saw women carried out of the Queen's hall forcibly for interrupting Lloyd George at a peace meeting! Here there were millions who vowed that never should the vote be given to women. Now it is given. And one is left to ponder upon the way in which in human affairs reforms come and how much is lost through the stubbornness of those who, vowing that they will never yield, do yield in the end. What effect the votes of the women of 20-30 years will have, one can only guess. Certainly there will be some recognition on their part that the present government has given to them the vote; and Jix—Sir William Joynson-Hicks—will be a hero to them (as he is to the evangelicals, but not to the taxicab men of London). But women having received the vote, divide into parties as men do. Canon Raven, fearless as ever, has written a book to plead that women shall be admitted to the priesthood. The bishop of Durham is hotly against the proposal. But the dean of St. Paul's, Dr. Inge, goes with Canon Raven and defends the proposal to admit women in words which are worth recording: "In almost every other walk of life the disabilities of sex have been removed, because they have been proved to be absurd. The church alone adheres to antiquated prejudices, and cripples its efficiency by so doing.... Timidity is the wrong policy for the church in our day. We must go forward towards a new type of Christianity, in friendly alliance with all the other spiritual and intellectual forces of our time, learning from them and directing them to higher aims. We must be free both from the dead hand of old traditions and from paralyzing dependence on certain foreign churches with whose political ambitions we can have no sympathy." Will the time come when the opposition to this measure will be reduced to something like the brave dozen who still held out to the last against votes for women between twenty and thirty years of age!

The Free Church Council

Excellent reports are given of the free church council meetings at Bridlington. The honor of presiding over the council fell to Dr. Peake, most fearless of critics, most courteous of gentlemen! It is a sign of the liberty which is offered in our free

churches that for a representative assembly of Christians of all schools so radical a critic should be elected to the chair. But Dr. Peake is also a Methodist, and I believe would be as much at home in an evangelistic service as in the lecture-room. He is a primitive Methodist, who loves to preach to simple folk. He is also an Oxford man, a scholar of Merton, and for a while a tutor at Mansfield. In his address last week he gave a most thorough and lucid exposition of evangelical faith. "History is still quite young," he said. "The church is slowly emerging from its childhood, slowly escaping from those lower pagan elements which it inevitably absorbed in its early period. The center of gravity has decisively shifted. The western church has meant for us the European church. But the new world has come in to redress the balance of the old. We must think of the western continents, of our dominions beyond the seas, of the great field of missionary enterprise" with such a broad range upon which to get to work. He proceeded to show where the evangelical faith differed from the catholic and how it held the key to the future of Christianity.

And So Forth

Mr. Sidney Webb will not stand for parliament again. He is growing too old and his wife and he have not finished their researches. They are only seventy, but Mr. Webb very wisely observes that the pace has become too swift in these days for a man over seventy to keep. The friends of this perfectly-matched husband and wife are going to celebrate their seventieth birthday by presenting their joint portrait to the London School of Economics. Mr. Webb, it will be remembered, was in the labor cabinet.... The boat-race was a fiasco. Oxford lost from the first stroke and Cambridge arrived at the winning-post half-a-minute ahead! I did not see it, but I heard it. Mr. Squire, the poet, and Mr. Guy Nickalls, greatest of oarsmen, described the race on the radio, and did it uncommonly well.... The new chancellor, Sir Douglas Hogg, is the son of the great philanthropist who founded the polytechnic in Regent street. His statue stands nearby; and his name will live as that of a man who renounced his life of privilege to serve the boys of London. The new lord chancellor bore an excellent name in the commons; he was among the evangelicals who voted against the revised prayer book.... This year's army bill proposes the abolition of the death penalty for a number of military crimes. For some of them death has not been the penalty in practice for a long time. No longer

(Continued on next page)

church, and, therefore, in any alteration in her prayers and formularies, all citizens are directly concerned, and have a responsibility which they cannot evade." Dr. J. D. Jones and Dr. A. E. Garvie were among the leaders speaking upon the resolution. The resolution is now to go to each congregation of England and Wales; if ratified, local members of parliament will be urged to continue their opposition to the revised prayer book.

New York Presbytery Admits Women to Councils

At its annual meeting, April 11, held at Fifth Avenue Presbyterian church, New York, the presbytery of New York voted to amend its bylaws so that women can serve, for the first time, as "corresponding" members on all but one of its standing committees. This permits them to sit in committee meetings for discussion and to report on the meetings to the Women's Presbyterian society, but does not give them votes in the committee meetings. It is reported that "a somewhat heated discussion preceded the vote, and the original resolution was amended before adoption."

Denver Religious Bodies in Law Enforcement Meeting

The 'Y's, the Anti-Saloon league and the Ministerial alliance of Denver, Colo., sponsored a mass meeting late in March at Trinity Methodist church, in the interest of law enforcement. The Denver mayor had proclaimed this as law enforcement day. Special speakers were Col. Raymond Robins and Carleton M. Sherwood.

Pastor Accepts College Presidency

Rev. W. B. Greenway, pastor at Bethany Temple Presbyterian church, Philadelphia—a church of more than 2400

members—has announced his decision to accept the presidency of Beaver college, a young women's college located at Jenkintown, Pa.

Bishop Barnes Creates Second Sensation

The Christian World, London, reports that "Bishop E. W. Barnes has created a second sensation by a sermon preached (late in March) in Westminster abbey." He demanded that the church "should satisfy the urgent spiritual needs of the age by combining religious sincerity with modern scientific knowledge, and even ventured to suggest that revision of the

prayer book would be a more acceptable thing if dogma and worship were refashioned by joining the spiritual intuition of Jesus to the modern understanding of the universe."

Rochester Baptist Leader Visits Chicago

Rev. Justin Wroe Nixon, of Brick Presbyterian church, Rochester, N. Y., spoke at the University of Chicago religious service on the morning of April 15, and at the Sunday Evening club, at night, his topic there being "Finding the Trail." Dr. Nixon stressed the point that if one would find a lost trail, in any field—re-

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BRITISH TABLE TALK

(Continued from preceding page)

will it be possible for a man to be shot at dawn because he was asleep or drunk on sentry-go.... "A daily newspaper that was emphatically religious would certainly be a failure," says the Church Times. "But a daily newspaper with a thoroughly efficient news service and with a wide interest in politics, art and letters, written by men influenced by catholic philosophy and holding the catholic faith would do more for the conversion of the world than a wilderness of facts, and a legion of sermons." Equally true if for "catholic" we read "evangelical" or whatever is the appropriate title!.... Empire day falls on May 25; it is more than likely that an attempt may be made this year to give to it a religious significance.... The death of Lord Cave follows a few hours after his resignation of the lord chancellorship. He was not a man well-known to the public, but he bore a high character in politics and in law, and he was one of those trustworthy men to whom his party learns to look with confidence.... At the age of 56 the liberal politician, Mr. W. R. M. Pringle, died suddenly last Saturday. He was a fine parliamentarian, and a man destined for office in the next liberal government. He will certainly be missed from the ranks of liberalism.

EDWARD SHILLITO.

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The American Discovery of Russia—Summer of 1928

The two greatest nations on the earth no longer know each other. In the past ten years a mere handful of American social workers, writers and business men has seen revolutionary Russia. Still fewer Russians have visited this country, so that either an American or a Russian in the other's country has the status of a visitor from Mars.

Last summer two parties of American students and intellectual workers, men and women, were enabled to visit Russia through the instrumentality of the National Student Federation of America and the Open Road. They were received by

the Society of Cultural Relations with Foreign Countries and the Sovietorglot. The same organizations are again welcoming a few groups. Each will comprise eight members under the leadership of an informed American, and will be accompanied in Russia by a Russian interpreter.

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ligious, industrial, national, international—he must be ever seeking new ideas, rather than simply harking back to old ones.

Troy, N. Y., Conference Refuses To Endorse Pension Plan

The ministers' reserve pension fund of

the Methodist church, proposed legislation of the coming general conference, was strongly opposed at the recent sessions of the Troy conference, held at Saratoga Springs, N. Y. The report of the Troy conference committee on pensions and relief, presented by Rev. George K. Statham of Albany, was adopted. Its keynote state-

ment is that "the plan has so many objectionable features that the Troy conference is not ready to give its endorsement." Objections to the pension fund centered around the veto power and the centralization of power and funds involved in the plan.

Chicago Methodists Build \$130,000 Community House

The cornerstone of a community house costing \$130,000 was laid April 14 by the Berry Memorial Methodist church, Chicago, of which Rev. M. D. Obenchain is pastor.

President of Colgate Asks, "Shall We Abandon Religion?"

In the leading article in the current issue of the New York Times magazine, Pres. George B. Cutten, of Colgate university, devotes several columns to a discussion of the question, "Shall We Abandon Religion?" He indicates three reasons people are giving for their belief that religion is doomed: 1. Science has revealed a body of facts which are opposed to the theories of religion; 2. Religion is failing in its main task, furnishing a moral solution to modern problems; 3. Religion has no value, moral or otherwise, for modern life. Dr. Cutten does not sympathize with these points of view, and closes with this paragraph: "The question is not, Shall we scrap religion? for nature has settled that; she needs religion for the survival of the race. Our question is, Since we must have some kind, what kind of religion shall we have?"

Another Honor for Dr. Van Dyke

On April 14 Dr. Henry van Dyke was installed in the highest degree of the national order of the Sons of Italy, in recognition of his services to Italian-Americans. The ceremony took place at Dorothea's house, at Princeton, N. J., which was named in memory of Dr. Van Dyke's daughter, and which is used as a community center for Princeton's Italian colony.

Lutherans Seek Funds Without Drive

The Lutheran Bible institute in Minneapolis has decided through its board of trustees to erect a four-story building costing \$300,000, as soon as there shall be \$200,000 in cash in its building fund. A \$16,000 lot for the purpose has been purchased in the downtown section of the city, and something more than \$35,000 for building operations has been gathered. No organized drive will be made for the remaining funds, it is announced.

Forum Writer Suggests Protestant Monasteries

Writing in the Forum, Rollin Lynde Hartt, holding that "what the churches need, more than anything else, at present, is a lay elite instructed at the seminaries and brigaded with the rank and file," asks, why not monasteries for protestants? He recalls that a dozen centuries ago the church met the same problem by establishing monasteries, open to clergy and laymen alike—monasteries which were colleges of liberal arts, dispensing learning, both secular and reli-

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SPECIAL CONFERENCE OF COLLEGE RELIGIOUS WORKERS

(July 17th to 20th)

There will be held a week's Conference of Religious Workers in Colleges and Universities to be conducted by R. H. Edwards, Executive of National Council on Religion in Higher Education and Director United Religious Work in Cornell University; Robert Elmer Rienow, Dean of Men, University of Iowa; Henry P. Van Dusen, Associate Executive Secretary of the National Student Y. M. C. A. Movement; J. A. Park, Student Counselor, Ohio State University, and members of the two Faculties.

For further information, address

DEAN SHAILER MATHEWS, Divinity School University of Chicago, or President O. S. DAVIS, The Chicago Theological Seminary

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gious, to all who came, and sending forth teachers to the masses. There is widespread hunger for religious instruction, says Mr. Hartt; "multitudes of lay people feel insecure in their faith. Controversy has left them wondering how authentic the Bible records are, what authority ancient creeds retain, and especially what validity there is in their own religious experience." Such institutions as are suggested, Mr. Hartt believes, would minister to these needs.

Lutheran College in Enlargement Campaign

Augustana college, Lutheran institution located at Rock Island, Ill., is due for some developments if the campaign now on to raise a million and a half dollars succeeds. Additional endowment will be provided, and several new buildings, including a science hall and conservatory building, are to be erected according to the new plans. A total of \$520,000 has already been subscribed, alumni giving \$280,000. Augustana college was founded in Chicago 68 years ago by Swedish immigrants, but was moved to Paxton a little later, and from there to Rock Island, in 1875.

Chicago Theological Introduces Religious Journalism Courses

Students in Chicago theological seminary are now able to study religious journalism, courses in that field being offered by Prof. Fred Eastman. This new course is part of a comprehensive movement toward the enrichment of the curriculum; courses also in music, poetry, painting, sculpture and architecture are also being planned.

New Baptist Missionary Leader

The board of managers of the American Baptist home mission society has appointed Dr. Charles E. Tingley as an associate secretary, to begin work May 1; he will give his attention during the next two years to raising church edifice revolving funds. Dr. Tingley has been secretary of the San Francisco bay cities Baptist union for the past nine years.

Dr. Coe Lectures in Texas

Dr. George A. Coe, until recently of Teachers' college, New York, was Fonden lecturer at Southern Methodist university, Dallas, Tex., March 25-29. The general theme of his discourses was "What Is Christian Education?"

Bishop Blake Addresses Boston Methodists

Bishop Edgar Blake, of Paris, France, was chief speaker at the April 16 meeting of the Boston Methodist social union, at Ford hall. He spoke on the subject "A Bishop Views the Episcopacy."

Death of Religious Book Publisher

Early in April occurred the death of W. Eugene Wilde, publisher in Boston of religious books for more than a quarter-century. The firm name is a well-known one, W. A. Wilde company.

California Congress Discusses Religion

March 18-20 was the date of the California congress of religious education, held

in San Francisco. Representatives from the universities, the public schools, religious education departments of Jewish, Catholic and protestant, etc., were in attendance. Speaking on the subject of

"Restatement of Religion for Youth," Prof. Frederick Woellner, of the University of California, startled the conference with a prophetic message in which he said that "those who are representa-

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tives of the church are fiddling while Rome burns." He said that at the present time "the greatest enemies of religion

are the churches, because they substitute so many outworn formulas and traditions in the place of religious experiences and

Special Correspondence from the Southwest

Waco, Texas, April 3.

BECAUSE the eyes of the nation are turned upon the city of Houston, there is just now an extraordinary revival of interest in the character of the hero of San Jacinto. A popular biography by a

The Spiritual Pilgrimage Of Sam Houston

noted journalist has for its title "Sam Houston: Colossus in Buckskin," and newspaper and magazine articles are telling the epic sequel of Houston's blighted marriage in Tennessee by which Aaron Burr's dream of a southwestern empire was realized when through Houston's leadership in the annexation of Texas and through the Mexican wars there was added to the United States all the vast territory stretching to the Pacific coast. More and more the real nature of the man is emerging into view, and when the terrific controversies which raged around him while he was alive shall have entirely subsided, it is likely that the more remote view of Lloyd George, that "he was one of the most striking characters in all history," will be accepted by everybody even in Texas. Houston's undoubted regeneration, however, does not appear to receive the attention it deserves. Due to the abiding influence of his Presbyterian mother, to the pronounced Christian conversion of his patron saint, Andrew Jackson, to the gentle power of Margaret Lea, his third wife and the mother of his children, and to a sermon by Dr. G. W. Samson in Washington, D. C., in 1854 from the text, "Better is he that ruleth his own spirit than he that taketh a city," he ceased his excessive drinking, chastened his blasphemous language, became a man of prayer, an ardent Christian propagandist and a zealous advocate of Indian missions. He was baptized by Dr. Rufus C. Burleson, president of Baylor university, and no more pathetic incident in the life of the man whose moral grandeur towers higher and higher as time goes by is recorded than that of his seeking out his pastor, when, on account of pronounced views against secession he had been deposed from the governorship of Texas and broken-hearted stood almost alone, and saying: "All is lost. Our only hope now is in God. Let us kneel down and pray to the God of liberty." Afterward he told his neighbors he was cheered by the thought of a reunited nation when the bitter war should be over.

In Honor of O. Henry

Widespread interest is evoked by the suggestion that the jail at Austin, Texas, in which O. Henry was at one time confined on a charge of banking irregularities shall be converted into a memorial library. Just as Bedford gaol is known throughout the world because John Bunyan was imprisoned within its walls, so, even though the circumstances were different from Bunyan's, Travis jail, lo-

cally at least, is becoming more and more distinctively known as the place of confinement for William Sydney Porter, "O. Henry," probably the world's most noted short story writer. During his Austin years when he began to write, Porter sang at different times in the choirs of St. David's Episcopal, the First Baptist and Southern Presbyterian churches. It is believed that during his term of imprisonment, after being convicted on a technicality, he experienced that inner development which gave him such insight into the human heart. Pardon by the President of the United States, in some ways left cynical no doubt but filled with a great understanding of human hopes and foibles, he afterward delighted readers everywhere with his incomparable stories.

Negro Restlessness Continues

At the meeting here last week of the Texas conference for social workers, one of the most interesting sectional councils was that conducted by Mrs. Jessie Daniel Ames, southwestern secretary for the interracial commission. Among other facts brought out was that of the continued migration of the Negroes toward the north. The Negroes' restlessness in the south, she said, was explained by one of their leaders when called upon for a frank expression: "First of all, we want better educational facilities for our children; again we want better economic opportunities, for many of our people on the farms have been held in unwitting peonage; then we want justice in the courts, a place where a reputable Negro's word on the witness stand will be worth as much as that of a white man known to be disreputable; and finally we want better living conditions, and assurance against being lynched." While earnestly admitting the faults of the south in these respects, Mrs. Ames insisted that the wise men of the north were now finding a fair chance for testing the value of the interracial advice which they have freely extended to the south in the past.

The Revival Calendar Changes

Before urban life began to develop in Texas, in the days when the rural churches flourished, revival meetings were almost wholly confined to the summer time. One skeptical wag among the worldlings who stood aloof was heard then to observe judicially: "It is as if the religious folk do not believe the Holy Ghost works except in July and August!" Corra Harris herself says, "No man in our valley is allowed to lie dead in trespasses and sins longer than the thirty-first of August." But now most of the churches conduct their annual revivals preceding Easter or immediately following. The southwest is therefore just now in the throes of revivalism, and most intensely perhaps of all are the very churches which do not believe in Easter.

J. M. DAWSON.

real values in the lives of the youth of today." He said that so little does the Christian ethic of today impinge on modern life that the definition of democracy is too often true when it is defined as "a boiling cauldron in which only the scum gets to the top."

What Impressed Miss Royden in America

Writing of her impressions of America, after her return home, Miss Maude Royden mentions the great kindness accorded her and the large attendance at her meetings—especially the one in Washington, at which she spoke on "Can America and England Be Friends?" But she reserves her most enthusiastic words for the Y.W.C.A. of America. "I admire this great organization more and more every time I strike it. It has more courage and statesmanship than any other organization I know."

Broadcasts on Psychology in Religion

What is expected to be one of the most discussed series of lectures on a religious topic ever given over the air is being broadcast from station WCFL, Chicago, by Dr. James Austin Richards, minister of the Winnetka Congregational church. Beginning on April 23, and continuing at one o'clock every Monday for ten Mondays, Dr. Richards is giving a series of talks on the relation of new psychological discoveries to religion. The first topic discussed by Dr. Richards was "What Queer People We Are!"

Finds "Garden of Eden" in Asia

The Garden of Eden was not in Mesopotamia, but in central Asia, Dr. George S. Duncan, professor of Egyptology and Assyriology at American university, told the American Oriental society at its annual session held at Washington, D. C.

Rev. G. C. Crippen Returns to U. of C. Press

Rev. G. C. Crippen has closed his pastoral work at Irving Park Baptist church, Chicago, and has returned to the staff of the publication department of the University of Chicago press, which he served from 1917 to 1922, previous to his pastorate.

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By F. J. Foakes-Jackson. The rock-apostle has been overlooked in the field of biography. It is fortunate that such a scholar as Dr. Foakes-Jackson has supplied the lack. (\$1.50)

CHRISTIANCENTURYBOOKSERVICE

tion now existing between the pope and the fascist government of Italy is only temporary. It is predicted that Premier

Mussolini will go down in history as the man who settled the Roman question. He is reported as eagerly working on the

Missionary Conference Convened at Jerusalem

Mount of Olives, March 30.

ASSEMBLED on the Mount of Olives, from March 24 to April 8, is the nearest approach to an ecumenical Christian gathering held in modern times. It is the meeting of the International Missionary council, attended by the representatives of fifty countries. Every continent of the globe has its delegates, supplemented by others from many of the islands of the seas. Probably no other Christian gathering in all history has drawn its members from so many and so widely separated parts of the earth.

Even more significant than the universal character of the meeting is the new stage of missionary policy which it marks. For here the whole policy and program of the future are being considered not merely by the representatives of the countries that send missionaries but also to an unprecedented degree, by the nationals of the countries to which the missionaries go. That the nationals of the so-called mission lands should outnumber the missionaries is something wholly unheard of in former missionary gatherings. Here it is taken for granted. Out of a delegation of twenty from China, fourteen are Chinese. From India come eighteen members, twelve of whom are Indians. Japan sends eight, five of whom are Japanese. Out of five from Korea, only one is a missionary.

NATIONALS IN MAJORITY

Taking the body as a whole, one counts a hundred and eighty-odd regular members, a little over fifty per cent of whom come from "foreign fields," and of these delegations from the mission lands considerably more than one half are nationals.

In addition to these "regular members" there are also about thirty-five co-opted delegates, chiefly from the west, invited because of special experience or knowledge with reference to some of the subjects on the agenda. The Christian student movements of the various countries, it is a pleasure to note, have one representative each. The total attendance thus reaches a figure of approximately 240.

The admirable arrangements for stimulating personal acquaintance and fellowship add immeasurably to the value of the gathering and vividly emphasize the spirit of complete racial equality. All live together in temporary barracks or tents erected on the Mount of Olives. In the assembly hall the delegates are so distributed that no two people from the same country sit together. On one side of me is a Dane, on the other a Scot; in front is a Japanese, behind me an American Negro; across the aisle, a Uganda chief. In the dining-room no one has the same neighbors from one meal to another. Black and white and yellow meet together as brothers more fully than I have elsewhere seen. The hymn sung at the opening session has a new note of reality at this conference:

In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.

In the program, too, there is a noteworthy lack of Anglo-Saxon domination. As in no other meeting known to me, orientals seem to feel entirely at home with occidentals in all parts of the agenda. During the first two days, while the subject was "The Christian Message in Relation to Non-Christian Systems of Life and Thought," the nationality of the twenty-nine speakers who participated in the discussion was as follows: United States 8 (including American missionaries), English 3, Scottish 2, German 3, Chinese 3, Indian 3, Japanese 1, Korean 1, Brazilian 1, Dutch 1, Finnish 1, French 1, Canadian 1. When the council broke up into sections to consider the five subdivisions of the topic—Islam, Buddhism, Hinduism, Confucianism, and our secular civilization—the chairmen of four of the groups were orientals. Here, beyond any room for doubt, is something fresh and stimulating in missionary gatherings.

OUTSTANDING DELEGATES

Included in the delegations from afar are a few oriental women. Helen Kim of Korea, Miss Tilak of India, Miss Tseng of China, and Mrs. Kuboshiro of Japan add distinction to a personnel that includes widely known eastern Christians like David Yui and Cheng Ching-yi of China, K. T. Paul and S. K. Datta of India, and Bishop Uzaki of Japan.

Another respect in which the membership is remarkable is the presence of several personalities of distinguished leadership who have no administrative responsibility for missionary work. This adds immensely to the wide range of thought and experience to be drawn upon. From America come not only mission board executives but also men like Prof. William E. Hocking of Harvard university and Bishop Francis J. McConnell of Pittsburgh; from England, R. H. Tawney, author of "The Acquisitive Society," and Bishop William Temple of Manchester; from Geneva, Harold Grimshaw of the International Labor office.

The agenda, no less than the membership, gives birth to great expectations. To examine it even cursorily is to discover how great are the changes that have been taking place in missionary thinking. The old-time program, centering around the geographical divisions of the world and the occupation of "non-Christian lands" by the forces of the "Christian" west, is as obsolete as the dodo. In its place is an agenda that has to do with bringing all areas of human thought and activity in every land—America and England as well as Persia and Siam—under the sway of Christ.

Of this enlarged and deepened range of missionary interest, the most convincing

(Continued on next page)

problem of bringing to and end the contest which has been going on between the vatican and the Italian state since 1870,

when Victor Emanuel's army took over Rome and the papal state as part of the program of uniting Italy. It is stated that

JERUSALEM CONFERENCE

(Continued from preceding page)

illustration is the fact that the subject of most widespread appeal appears to be "The Relation of the Christian Message to Our Secular Civilization." The relation of Christianity to other religions is receiving great attention, but again and again it has been said by representatives of almost every land that the strongest rival of Christ is today, or will be tomorrow, not Mohammed or Buddha, but the spirit of rampant materialism and atheism which strikes at the heart of all religion. Much of the thinking of Jerusalem is focussed on reaching that clearer understanding of our Christian message and that more unshakable grasp of its power which will persuade our generation how sorely it needs that view of the divine meaning of human life and destiny revealed in Christ.

Last night (to indicate the kind of themes that are being studied), the council considered the challenge presented to the Christian gospel by modern industrialism. That the subject was faced in no evasive fashion will be agreed without further comment when one records that Bishop McConnell and Mr. Tawney were the opening speakers. What the findings will be remains still to be seen but at least two prophetic voices made it as clear as noonday that we cannot look for our true success in calling men to a life of service and sacrifice so long as we acquiesce in an economic order of ruthless competition. Today the problems of rural industry are on the docket, another illustration of the way in which our western issues appear in even sharper light in the orient and are demanding the best thought of the world-wide Christian movement.

OLDER AND YOUNGER CHURCHES

Of hardly less interest is the relation of the older churches of the west to the newer churches arising in the orient. On the questions of transferring control from the mission to the native church, of securing financial support when the mission no longer has the administrative responsibility, and of making the church a true expression of the genius of the community, divergent views can be heard, but in the whole situation there is this most encouraging factor—that the issue is being met not by the missionary representatives in any isolation but in fraternal cooperation with wise leaders in the young churches themselves.

The relation of the missionary to the foreign policies of the country from which he comes has so far received little consideration.

Viewing the six days that have elapsed since the opening session, one feels that the entire meeting—its extraordinary personnel, its invigorating agenda, and the skill with which it is organized—is a marvelous tribute to the chairman, Dr. John R. Mott, and to his fellow-officers in the International Missionary council.

One regrettable lack in the preparatory plans may be noted. It is the almost complete absence of representation, even

consultative, from the Eastern Orthodox faith. Two important factors would seem to make it important that representatives of this great branch of Christendom should have been in attendance. The first is that they were present at the earlier world gatherings held at Lausanne in 1927 and at Stockholm in 1925. The second is that this meeting is being held in the very part of the world where the Orthodox church has its greatest strength. There are not a few discerning protestant leaders who believe that the strongest missionary influence in the near east will one day be a rekindled Orthodox church. To that outcome the presence of a few of its more progressive figures at this inspiring gathering might have made a contribution. Fortunately there is to be a tea and reception a few days hence to which some of the Orthodox dignitaries in Jerusalem are to be invited. This will at least make it clear that they have not been ignored. There is also occasion for satisfaction in that one layman from the Coptic church is among the Egyptians at the meeting, and that two members of the Syrian church are included in the delegation sent by the National Christian council of India.

NO UNANIMITY

Lest the picture thus far painted should appear to be too rosy to be true, it must be candidly said that there is nothing like unanimity on most of the issues that arise. Every view has its spokesman, from radical to ultra-conservative. Of the latter the delegates from continental Europe—more particularly the Germans—are the most conspicuous. Before the council had assembled they had prepared a written protest against what they felt to be a calamitous departure, in many of the preliminary studies, from the good old individualistic emphasis of former days! In an effort to meet this point of view Bishop Temple made a masterful statement pointing out that the enterprise of bringing the spirit of Christ to bear on all our social life means not a substitute for personal faith in Christ as Lord and Savior, but the enthroning of Christ over ever-enlarging areas of the world's life.

Matching the unique character of the gathering is its unique setting. No other spot on the earth could be quite so impressive a place for a meeting of the worldwide Christian movement as here in Jerusalem where that movement had its rise. Sitting on the Mount of Olives, where our Lord loved to be, overlooking the garden of Gethsemane and the Holy City, he would be cold and callous indeed who did not feel this to be a scene more moving than any words can describe. And we shall be here during Holy Week, celebrating Good Friday and Easter in the very spot that witnessed the most epochal events in the spiritual history of mankind. If any occasion ever had the background from which to produce creative results, surely it is this.

SAMUEL MCCREA CAVERT.

SAILING June 23

on the Majestic, a group of ministers, educators, and men in public life will make a first-hand study of the situation in Europe, under the direction of Sherwood Eddy. Lectures are held on the voyage, and each morning in London, Berlin, Vienna, Paris and Geneva, where a special study is made of the League of Nations. The meetings in London will be held in Toynbee Hall, under a committee composed of Lord Astor, the Warden of Toynbee, and Sir William Beveridge. Lectures are given by such writers as Bernard Shaw, and Gilbert Chesterton; political leaders like Stanley Baldwin, Lloyd-George and Ramsay MacDonald; religious leaders of the stamp of Bishop Gore, Bishop Temple and Studdert-Kennedy.

In Berlin, Chief Justice Simons and Prof. Julius Richter are arranging the program. In past years the party has met President Hindenburg, ex-chancellors Luther and Michaelis, the leaders of the principal parties in the Reichstag.

The party will be restricted to persons in public life who will actively promote better international relations upon their return, and who through editorial responsibility, public speaking or writing, will be able to exert wide influence on American public opinion.

The total cost is \$850 and \$700 for second and third class travelers respectively.

The Christian Century has said editorially, "With the repeated appearance of the seminar in Europe the best thinkers in Paris, Berlin, London, Prague, Vienna, Geneva or whatever city, greatly esteem the honor of an invitation to spend two or three hours in discussing with this group of American leaders those questions upon which they can speak with authority. The whole adventure is pitched on the level of serious purpose. Yet there is nothing of the constraint of regimentation. No words are necessary to make clear the enormous significance of such contacts as these with the very soul of Europe by American minds of many types who return to their homes bearing the inspiration of new international understanding."

Applications for membership in the party should be made to

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"there has never existed a better prospect for a concordat between the Catholic church and the Italian state." With regard to the recent apparent clash between

the pope and the premier relative to the education of the Italian youth, it is explained that Premier Mussolini's position is that he wishes the religious training of

Seminar Discusses Negro in America

THE SEMINAR on the Church and Racial Relations, convened under the auspices of the Congregational department of social relations, held its four days' session in Chicago, April 10-13. There was a total registration of 173, including ministers, laymen, and women from churches throughout the middle west. The purpose of the seminar was to bring a group of representative churchmen into contact with the present situation among the Negroes, and to provoke discussion of means whereby the church may be made a more effective instrument for mediation and interpretation.

The sessions were held in Hull house and the City club. The program was a panoramic view of the present situation of the Negro in America, as viewed by representative white and colored leaders. The scope of the program is indicated by the subjects and speakers. Miss Jane Addams gave a chapter out of her experience in Hull house, describing something out of her long experience in mediating between groups. President Jones, of Fisk university, summed up the present situation in Negro education, outlining the development of the lower schools throughout the south on the one hand, and the new development in higher education on the other. Prof. Herskovitz, anthropologist, of Northwestern university, spoke of the physical basis for racial achievement. The family life, social status, and general welfare of the Negro were dealt with by a number of workers from settlement houses. Trips were made to typical institutions; to Negro business houses; banks, insurance companies, theaters, and amusement centers. Several Negro churches were visited, both Catholic and protestant.

PRESENT CONDITIONS

The hospital phase was presented by Dr. Carl Roberts. He brought a picture of the plight which the Negro faces in hospital accommodation. Only one out of twelve hospitals in Chicago will admit Negro patients. E. Franklin Frazier, of the Urban league, revealed keen insight in his analysis of the attitudes in racial relations, and of the forces which make for the creation and perpetuation of these attitudes.

The students had their say. An African student in the Chicago theological seminary, Akintunde Dipeolu, speaking the purest English, and expressing himself with keenness of analysis and compactness of thought, made every hearer ponder the idea that every Negro with brains owes them to a mixing of white blood. Van Weer Hinckley of Chicago seminary spoke for the white students. George Haynes, of the federal council of churches, gave a comprehensive review of the present status of the Negro in America. Alexander L. Jackson, with humor and fine analysis, told us "How it feels to be a problem." Negro artists told us of the

achievements of the race in music, art, and literature.

Negro labor spoke. Milton P. Webster, of the Brotherhood of Sleeping Car Porters, told of the efforts of that group to win the right to bargain collectively, and to win an economic status in which they would not be dependent upon the insecurity and indignity of tips. William Haynes, a lawyer, told us about the Negro in politics. He had just come out of the campaign in Chicago, and he spoke with authority. The problem of the courts was discussed by Judge George of the Municipal court, and by several representatives of other courts.

RESPONSIBILITY OF THE CHURCH

The final day was devoted to the discussion of the responsibility of the church. Arthur E. Holt, using his survey charts of Chicago, gave a graphic picture of the movements of population as effecting Chicago church life. Harold M. Kingsley, of Liberty church, Chicago, spoke on the Negro and religion. Albert W. Palmer, of Oak Park, led the discussion. The group had been stirred. They had brought home to them the tragic inequalities and disabilities of the Negro. They had listened to Negro leaders, who, each in his own sphere, were so obviously the peers of white leaders. They had been brought face to face with the shame of our civilization and the failure of our churches to meet the situation in larger spirit. They had been stirred, and yet they felt the futility and inadequacy of simply indulging in rousing resolutions and oratory. They said in effect, We must appeal to our church boards to restudy the whole matter. We must use our churches as training schools for new attitudes. We must begin again with new vigor to prove our Christian principles of justice and fair play.

The seminar was significant not for its output of resolutions. The "findings" were not the usual resolutions. The seminar was significant in its provision of an opportunity for a representative group of churchmen, white and colored, to sit down together and to talk out their common problems. Each of us who had the privilege of sitting through the sessions felt that we had gained not only some new facts and figures, but that we had entered a little way into the heart of another people. What we found there, in frank revelation, made us incoherent. We did not know exactly what to say, or what to do, but we came away more certain that we of the church could do something, would do something, to interpret this great group in our American life to those who do not know them as they should. The seminar was significant as a place of meeting between people who really do not know each other. That function is safely within the ministry of the church, although not exercised in the degree in which it might be.

HUBERT C. HERRING.

the youth to remain in the hands of the church, but wishes the special and political training to remain in the hands of the fascists.

Special Correspondence from Washington

Washington, D. C., April 14.

THOUSANDS of visitors flock into the capital city for the Easter week end. This year a conservative estimate by railroad officials and others, put the number at fifty thousand. The cherry blossoms added their touch of gorgeous beauty and everybody was happy. This marvelous display of pink and white loveliness must be seen to be appreciated. The Japanese government sent the trees—three thousand of them—during President Taft's administration and each year these trees attract multitudes of enraptured admirers. Washington churches were crowded to capacity for Easter services. Five thousand disappointed ones, so the papers said, were turned away from the door of the First Congregational church, where President Coolidge worships. Practically every church was full, many carried on overflow services, and not a few turned away hundreds who tried to gain admission. What a pity that the church-going urge is not manifest at other seasons of the year as well. The Washington church federation conducts each year an early morning Easter service at 7 o'clock. A natural amphitheater on Temple Heights furnishes an ideal spot for this gathering. This year the usual throng of people assembled at this early hour. The Hon. Clyde Kelly, member of congress from Pennsylvania, presided at the service.

The D. A. R. and Its Convention

The D. A. R. will have met and adjourned by the time this letter appears in print. Ominous rumblings of what is likely to happen are heard in the distance. The annual meetings of this organization have not always been characterized by peaceful gestures and serene utterances. The forthcoming meeting however bids fair to eclipse any of the past in this respect. The much advertised "black list" and the efforts of certain members to make it appear that the entire organization approved of the "big navy" bill are the specters which are likely to cause more or less disturbance. Speaking of blacklists, this company of undesirable citizens reads like a page from Who's Who. Not a few are asking what they would have to do to break into such a select circle. The answer seems to be: "Just bestir yourself in the interests of world wide peace." Anyone who does that sincerely and earnestly in these days will likely find himself on somebody's blacklist, and dubbed an agent of Moscow to boot. General Summerall said recently that the desire for peace did not insure peace. "To be sure it does not," said a columnist. "Nor does hunger insure us a meal, but it starts us moving in the direction of a restaurant." On the whole, no one whose name appears on the D. A. R. blacklist need feel that his reputation has been seriously damaged thereby.

U. of C. Offers Graduate Courses For Directors of Religious Work

During the coming summer quarter, 79 courses, each of four hours a week for

Dirty Linen at the Capitol

This is the open season for congressional investigations, and the ravishing beauty of the capitol grounds has been marred to a considerable extent by the amount of dirty linen that has been hung out to dry. No longer can Washington cast reflections on Chicago for its well known stock yards aroma. The stench that has been arising from committee rooms here has befouled the atmosphere to an amazing degree. "Too bad," wails the party in power, "that all this should be aired just eight months prior to election." "Could anything be more lovely or more opportune," chuckles the rival party. "The voters will have forgotten by November," complacently reflects the party of the first part. "Leave it to us to see that they don't," echoes the party of the second part. All of which leads to the belief that the ices of November will bring forth some interesting disclosures. In the meantime, more than one unhappy individual whose lot it was to face the inquisitorial finger of a congressional investigating committee, is wondering if after all the hapless victims who endured the rack and thumbscrew of medieval times did not have the easier lot.

Call for Return of Bishop McDowell

Friends of Bishop McDowell hereabouts, and that means practically everyone who knows him, are rejoicing over the almost unanimous endorsement given him by his own conference prior to the general conference at Kansas city. William Fraser McDowell is well fitted for the office of bishop. His influence here in Washington is tremendous. Government officials hear what he has to say and profit by his wisdom. Outside of Methodism the feeling is general that his continuance here is almost a necessity. We will not allow ourselves to think of any other possibility.

Congress Hears from The Home Folks

Let no one think that congress does not listen to the opinions of the folks back home. An unprecedented flood of written and telegraphed opinion fairly inundated congressional offices while the "big navy" bill was under consideration. No more certain evidence is to be found that the voice of the people is the determining factor in legislation, than in the speed shown in cutting down the contemplated naval expenditures from \$800,000,000 to \$215,000,000.

Congratulations, Chicago!

Congratulations to the good citizens of Chicago! The whole nation was watching to see if you were going to back up your prayers with your votes. You did it, didn't you? Now, don't go to sleep again or the gang will break in the back door.

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approximately 6 or 12 weeks, will be given by the joint faculties of the divinity school of the University of Chicago and the Chicago theological seminary. These are graduate courses and can be used to meet the requirements for graduate degrees in either of the institutions. Among these courses will be four minors each extend-

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Instructors in these special courses are Dr. R. H. Edwards, director of united religious work at Cornell; Dr. Theodore G. Soares, and Dr. Shailer Mathews. Also, a list of 26 other courses under 24 pro-

Special Correspondence from Minnesota

Minneapolis, April 12.

THE RETURN of Dr. Richard Burton to the twin cities is hailed with pleasure each spring among the students and former colleagues at the University of Minnesota. His comments upon the *zeitgeist* in contemporary literature are of more than passing interest to those who are apostolic enough to use the appeal, "Certain of your own poets have said." Eugene O'Neill came in for special reference. His creative work in "Lazarus Laughed" ought to be of interest as an interpretation of religion, and "Strange Interlude" was called by the critic "a savage satire on the Freudian psychology." Mr. Burton praised highly the work of our own Prof. O. E. Rolvaag of St. Olaf college, Northfield, and

he slyly twitted the New York critics who criticized the title of his widely-read novel, "Giants in the Earth" only to reveal unwittingly their ignorance of the book of Genesis.

* * *

Young People Write On Peace

Minneapolis may feel justly proud of a local movement that started with the various woman's clubs for a peace essay competition among the young people of all the churches and synagogues. Already fifty essays have been submitted, and a mass meeting is being arranged for May 15 when Stanley High is to address the gathering. Youth seems aware of the anomaly of war in our civilization, yet the local papers give but meager space to the enthusiastic response. Have we a fear-obsession in high places lest the war department shall not have free course and be glorified?

* * *

Discuss Nicaragua Situation

Recently the Foreign Policy association in our cities was given the opportunity of hearing two speakers on the Nicaragua situation. The younger was a government representative at the recent Pan-American conference at Havana; the other, a much older man, was a professor of political science at a state university. In this case it was the young man who dreamed dreams and the older man who saw visions, a reversal of the prophetic order. Notwithstanding the obvious bias of the chairman, who stood for the status quo, the mood of the audience seemed to be with the professor who dispassionately indicted our treatment of the South Americans, and deplored our attitude toward Nicaragua.

* * *

Methodists in Session

The Minnesota conference of the Methodist Episcopal church has been in session during the past week at Hamline church, St. Paul. Dr. Charles Clayton Morrison of The Christian Century spoke with force on "America's Peace Policy," and called for the renunciation of the whole war system.

* * *

Governor Talks on Citizenship

Governor Theodore Christiansen addressed the Presbyterian union of Minneapolis last week on the subject of "Christian Citizenship." He called attention to the fact that high officials in this state had been elected by only 26 per cent of the voters. Such apathy and individualism challenges the conscience of every serious church member. Although a republican, he took occasion to frown on such political corruption as the oil scandals have revealed.

W. P. LEMON.

By Bruce Barton

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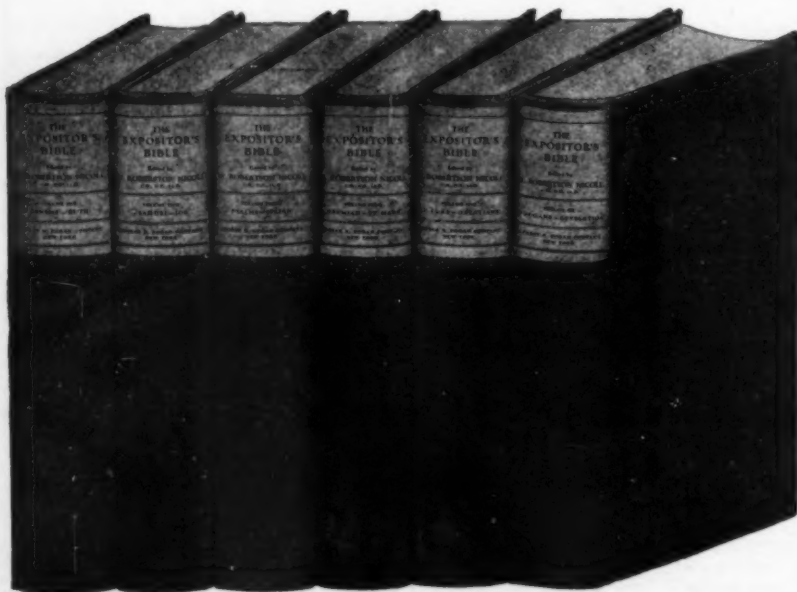
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lessors, especially helpful to those responsible for leadership in colleges, has been arranged.

Dr. Jefferson Finds Love Argument for Immortality

In his Easter sermon at Broadway tabernacle, New York, Dr. Charles E. Jefferson said that Christ made immortality seem the most reasonable belief because of the life he lived. "Love," he continued, "is the key that unlocks all the doors to the universe of God. Life is loving and loving is life. That is the teaching of our religion. Love goes on forever because God is eternal. That is the deepest argument for the immortality of the soul."

Only Two Denominations, According To President Swartz

In an address before the Los Angeles ministerial association, March 26, Pres. H. F. Swartz, of the Pacific school of religion, Berkeley, Cal., expressed his conviction that the differences between the various Christian communions are based on national, geographical, ethnic or cultural grounds, rather than religious. Logically, there are only two denominations, he said: those who think in terms of the kingdom and those who think in terms of the church. The time is here, he held, to establish a new fellowship of the fourteen million American protestants who interchange ministers on credentials. He suggested that while the pope's recent encyclical spoke of a "reunion of churches" as impossible since the church had "never been divided," yet we can expect to find some time the Roman church in a movement looking for "the reunion of Christians."

Felix Adler Holds Morality Will Follow Present Freedom

Although the world is now experiencing a dark period in respect to morality, lines of better relations between persons are certain to follow, declared Dr. Felix Adler at the meeting house of the Society of Ethical Culture, New York, on Easter Sunday. "Wherein the ethical movement differs from others," he said, "is that others are set on producing differences in means of living, but not in the relations of person to person. The essential thing in life is to change relations between people for the better. After describing the

religious festivals preceding the Christian Easter as periods of joy following times of sorrow and suffering, Dr. Adler predicted that the world would know the triumph of finer relations between persons after the passing of the present emphasis on the individual's untrammelled freedom of action.

Death of Dr. Chalmers, Baptist Educator

The death is reported, on April 6, of Dr. William E. Chalmers, who for many years has led in the activities of the American Baptist publication society. His death occurred at Clifton Springs, N. Y., to which resort he had gone hoping to better his health, which had been poor for several months. Dr. Chalmers' travels carried him throughout the entire territory of the Northern convention, and wherever known he was highly esteemed and loved.

Methodist Conference Host to Markham and Guest

The coming Kansas city conference is to give an evening to poetry readings from Edwin Markham and Edgar Guest, America's most popular poets. A special evening is to be allotted for the appearance of these writers. It is said to be the first time in literary history that Mr. Markham and Mr. Guest are appearing on the same platform in a joint recital. Dr. William L. Stidger, preacher-poet, heads the committee in charge of conference entertainments.

New York Church Dedicates Lauder Memorial

A brownstone cross, over the entrance of Christ church, New York, was recently dedicated to the memory of Lady Lauder, late wife of the Scotch comedian, Sir Harry Lauder. It was presented to the church by friends of Sir Harry. Lady Lauder was once a member of the Salvation army.

BOOKS RECEIVED

- Education for Tolerance, by John E. J. Fanshawe. Independent Education, N. Y.
The Conversations at Malines, 1921-1925, in English and French. Oxford University Press, \$1.50.
Modern Pathfinders of Christianity, by Henry Kalloch Rowe. Revell, \$2.00.
Pentecost and the Holy Spirit, by J. B. Hunley. Revell, \$2.00.
Japan in the World of Today, by Arthur J. Brown. Revell, \$3.50.
The Criminal and His Allies, by Marcus Kavanagh. Bobbs Merrill, \$3.00.
Andrew Johnson, Plebeian and Patriot, by Robert W. Winston. Henry Holt & Co.
Fruited Blossoms, a Narrative Poem, by Alice Riggs Hunt. Harold Vinal, \$2.00.
The New Africa, by Donald Fraser. Missionary Education Movement, \$1.00.
Cotton, a Novel, by Jack Bethea. Houghton Mifflin Co., \$2.00.
What Remains of the Old Testament, by Hermann Gunkel, translated by A. K. Dallas. Macmillan, \$1.50.
Greek Thought in the New Testament, by George Holley Gilbert. Macmillan, \$1.75.
"Gentlemen—the King!" By John Oxenham. Pilgrim Press, \$75.
Power Control, by H. S. Raushenbush and Harry W. Laidler. New Republic, \$1.00.
Proof: Rome's Political Meddling in America. The Fellowship Forum, 339 Penn. Ave., Washington, D. C., \$1.00.
Jesus the Citizen, by James Alexander Robertson. Doubleday, Doran, \$2.00.
Psychological Care of Infant and Child, by John B. Watson. W. W. Norton & Co., \$2.00.
Heavy Laden, by Philip Wylie. Knopf, \$2.50.
Intimacy with Jesus, by Charles M. Woodman. Macmillan, \$1.75.
My Attitude Toward Ancestor-Worship, by Y. T. Pym. Christian Literature Society of Korea, Seoul.
The Greene Murder Case, by S. S. Van Dine. Scribner's, \$2.00.
Mexico Before the World; Public Documents and Addresses by Plutarco Elias Calles. Academy Press, 112 Fourth Ave., New York, \$1.00.
Letters from Joseph Conrad, 1895-1924, edited by Edward Garnett. Bobbs Merrill.
Daisy and Daphne, by Rose Macaulay. Boni & Liveright, \$2.50.
Should a Faith Offend? by Ernest William Barnes, Bishop of Birmingham. Doubleday, Doran, \$3.00.
The Ethics of the Gospel and the Ethics of Nature, by H. H. Scullard. Doubleday, Doran, \$2.50.
Prayers, by Samuel McChord Crothers. Beacon Press, \$1.00.

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